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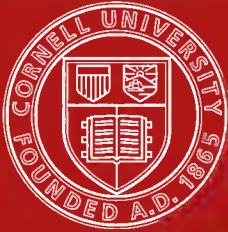
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# THE MORGAN CRAZE.

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A STORY IN SEVEN CHAPTERS.

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BY

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## THE MORGAN CRAZE.

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In the entire history of Freemasonry there is no incident more tragic, more far-reaching in its effects, more distressing in its details, more absolute in its results, and yet more honorable to the ancient institution than that which may be said to have commenced with the disappearance in 1826 of William Morgan from Batavia, N. Y.

Briefly stated, the actual facts in this most celebrated case were as follows: In the winter of 1824-25 William Morgan was hired in Rochester to do a job as a mason and plasterer on a building then being erected at Batavia. When that job was done he worked on various buildings in Byron, Stafford, Le Roy, and other towns in the vicinity, but Batavia was his headquarters and he removed his family to that place in the spring of 1826. He had found what was for him regular employment with Thomas McCully then and for forty years afterward the leading mason and contractor in that section.

Morgan was a native of Virginia and a stone-mason by trade. Of his personal history little is exactly known, but he seems to have mainly worked at his trade throughout his career, with the exception of two years, when he owned and operated a small brewery at York (now Toronto), Canada. As to his character, opinions differ, but that it was worthless has been abundantly proved. He was a drunkard, a loafer; and, be it remembered, an illiterate man, but he had a good memory, was of a social disposition and that, although he neglected his work and his family, made many unthinking people look upon him as "a good fellow," one of those miserable creatures who are generally described as "their own worst enemy." He could have had constant employment in Rochester and Batavia, but he and hard work never got along well together.

The anti-Masons were wont to describe him as a "gentleman," "a merchant," a man of "extensive historical information and acute discernment of character," one "who bravely fought the battle of his country when Jackson commanded and Pakenham fell" (New Orleans); in all of which there was not a single grain of truth.

As to Morgan's Masonic history little is actually known. It has never been discovered where he received the symbolic degrees, and it has been doubted whether he ever obtained them in a legitimate way. McClenachan says he received the Royal Arch degrees at Le Roy, N. Y., May 31, 1825. In his valuable monograph on "Freemasonry at Batavia," the late David Seaver wrote: "Just at this juncture (1826) William Morgan removed from Le Roy to Batavia and expected to visit both Batavia Lodge, No. 433, and Batavia Chapter, No. 112. He made application to visit each of these bodies and was refused admission. In no way whatever did William Morgan ever participate in legitimate Batavia Freemasonry."

Morgan had not resided very long in Batavia before it began to be rumored that he was preparing a book which was to present to the world the entire secret work of the craft, and that the volume was being printed at the establishment of David Cade Miller (an Entered Apprentice). There is no doubt that such a book was being set up, but its real instigator and author was Miller, while Morgan was simply an informer. Miller, not having been invested with any of the degrees beyond the First, could not very well presume to enlighten the public beyond that, and so Morgan was brought into the matter, and proved quite willing to tell what he knew, or thought he knew, for a pittance to tide over his immediate wants. There is no question that Miller was the author of the proposed "Illustrations of Masonry," for Morgan could not have written ten lines of decent English.

The local brethren became foolishly alarmed at the rumors, investigated into their truth, found that a considerable part of the work was actually in type, expostulated with the principals, and then, finding such methods of no avail, had both Morgan and Miller arrested on trivial charges with the view, apparently, of frightening them. An attempt was also made, it was claimed, to burn the printing office, and a fire certainly took place, but the flames were extinguished before much damage was done. Every effort was made to induce the printer and informer to abandon their enterprise, but they persevered. Miller was a shrewd enough business man to know that all this excitement was likely to aid in the commercial success of his book.

On September 11, 1826, Morgan was arrested on a charge of having stolen a shirt and cravat and was lodged in Canandaigua jail. This charge (although it was true) was abandoned on the following day, but he was at once re-arrested for a trifling debt and remained a prisoner. On the 12th the debt was paid and Morgan was taken in a conveyance

through Victor, Rochester, and Clarkson, to Lewiston, a distance of over 100 miles, and lodged in Fort Niagara. It is said that he made this memorable journey of his own free will. How, otherwise, a man could be carried in broad daylight through one of the best settled rural communities in the State is not easy to understand, and we are forced to believe that Morgan, after a talk with those who accompanied him, accepted the situation and offered no resistance. A theory to the effect that Morgan was stupefied with liquor while the journey was in progress has not been proven.

What took place when the party reached Fort Niagara is not clear, but it is presumed that Morgan and his escort crossed the Niagara River and then returned. At all events, Morgan was in Fort Niagara on September 17, 1826. On that date also he disappeared, and the most exhaustive inquiry, the most vigilant search instituted with all the power and machinery of the State, backed up by the offers of rich pecuniary rewards, as well as practical proffers of protection to any informer, failed to explore the mystery of where he went, or, if his stormy, ill-spent life then ended, to unfold the circumstances.

The most generally accepted theory was that Morgan was murdered by being thrown into the Niagara River, but it remained a theory, and so remains to the present day. A year later the body of a man found on the shore of Lake Ontario was recognized by Mrs. Morgan as that of her husband, although she admitted that the clothing on the body was not his. It was in connection with this that the late Thurlow Weed was said to have uttered the phrase that the body was "a good enough Morgan until after the election," an utterance which in a somewhat qualified manner he afterward acknowledged. Later another inquest was held, the body was disinterred and fully identified as that of one Timothy Monroe by that individual's widow and son. The body was then officially recognized as that of the unfortunate Monroe and again committed to the grave.

## II.

The only known and indisputable fact in the Morgan case, so far as Morgan was concerned, was that he disappeared. Over four years of inquiry and persecution—popular, political, legislative, clerical and judicial—failed to demonstrate beyond all question anything except that solitary fact. All the passions of the populace became aroused, all the

floodgates of that abuse which, unfortunately, is so prevailing a feature of American political life, were thrown down, and Masonry became regarded as an accursed thing. The disappearance of Morgan and several co-relating details were eagerly seized by a number of political shysters, struggling for a cause and a cry, for place and perquisites, and made to serve their own paltry purposes. The mystery was at first merely a local issue, but it developed into a national force. It was worked by local "statesmen" to further their own petty ends and it swept past them and finally cast them aside. It was an artificial issue, and, like Frankenstein, it so developed that it became a burden and a sorrow even to its makers. The flame was fanned for the capture of local votes; it developed into a policy for the acceptance of a nation.

It caused thousands of good, honest men to be carried away by the outbreak of popular delusion until they violated their oaths and joined madly in the hue and cry against the order to which they had belonged. It separated families, it arrayed father against son, brother against brother, and wife against husband. It excommunicated from church, it debarred from civil or professional preferment; it denied even the poor favor of decent burial to those who failed to renounce the obligations they had voluntarily taken upon themselves to be good men and true, to support the laws and the Government, to deal justly with all men, to practise charity, inculcate morality. The whole anti-Masonic crusade was in itself one of the most hideous which the force of popular delusion ever endowed with strength. It spared neither age nor character; a hero of the Revolution, a warrior of 1812, a preacher of the gospel, a philanthropist, or a public-spirited citizen was besmirched in memory or in person by its senseless vaporings. It became a mighty political tornado, sweeping everything in its narrow path before it, and then it passed away leaving nothing behind it but wreck and ruin.

Freemasonry, modern Freemasonry, has been no stranger to persecution. The Roman Catholic Church has long been its avowed enemy, and the enmity on the part of that body is certain to grow deeper as time rolls on. This is not because of its aversion to secret societies, for it has many such bodies in its own communion, but because it teaches religion by means of symbols and Freemasonry teaches morality by means of symbols, and the two in that fundamental matter are too nearly alike ever to properly amalgamate. The church professes to include morality in its teaching of religion, and so claims that there is no need of Freemasonry. In Spain, in Portugal, in Italy the craft has ever been under the ban of the church; in Austria and Russia it has been under the ban

of the state; in France it has been condemned both by church and state. In Scotland it long was condemned by the sober-minded classes as a diversion which mainly led to drinking, and the songs and glees which the brethren themselves published certainly lent color to the charge.

But the Morgan malignancy was entirely different from all other persecutions and "bannings." It apparently sprang up among the people themselves, and by its own force impelled the Legislature and church, the bar and the pulpit to act in accord with its dictates. Strange to say the most violent detractors of the craft were those who "came out" from their lodges and for personal profit, political prestige, or popular applause denounced their former friends and brothers as well as the entire institution.

A notable instance, in many ways among the thousands the most notable instance, was that of Cadwallader D. Colden who "came out" from Holland Lodge in 1829, and in a letter which was printed and circulated all over the country renounced Masonry with the words: "Its titles and trappings are vain, foolish, and inconsistent with our republican institutions. Its pretensions are absurd, fallacious, and impious, and its ceremonies and mysteries are profane and lead many to believe that they impose obligations paramount to the laws. . . . I should be sorry to end my life leaving it to be believed that I had lived and died an advocate of an institution of which I entertained such views."

No man had been more honored by the fraternity in this State than Cadwallader D. Colden. He owed nearly all, if not all, his professional preferment to members of the institution, and it was through the influence of De Witt Clinton that he became Mayor of New York in 1818. The same great influence helped to elect him to Congress. In the early history of the Grand Lodge he was a notable figure. He served as Senior Grand Warden for five years, during the entire period of Jacob Morton's Grand Mastership, and again under De Witt Clinton from 1810 to 1819, when that great statesman retired. Possibly the dim prospect of advancement to the highest honor then cooled his ardor and led him to abandon his Masonic activity. In the Morgan craze he probably saw an opportunity of paying back old scores, of riding again on the wave of a popular issue to the goal of his political ambition—the executive chair at Albany. But he again missed his chance, the wave simply threw him on the beach and he died, forgotten, in 1834. When such men renounced Masonry we may easily look with brotherly compassion on the memory of the thousands of less-informed brethren who imitated their example.

It is difficult to fix precisely the duration of the Morgan craze. It begun in 1826 and reached its real height in 1830, although Wirt ran for President on an anti-Masonic ticket in 1832. But he only received the vote of one State—Vermont—and a popular vote of 33,108, while in 1830, 120,036 votes were cast for the anti-Masonic Gubernatorial candidate in the single State of New York.

But allowing that 1830 saw the climax of the power of the delusion, it died out slowly, and even to the present time we meet veteran brethren who believe Masons should meet in cellars, in out-of-the-way places, who oppose seeing anything referring to the fraternity in print, who would speak of Lodge affairs only in a whisper. But the dignity, the charity, the importance of the craft are now too well understood, mainly through the publicity of the printing press, and it is impossible to conceive of it ever again becoming in this country at least, the victim of a popular uprising.

### III.

The main purpose of this study, however, is not to discuss the details of the Morgan mystery in general, to describe its persecutions, its animosities, its schemes, its trials, or its influence upon the history of the country while it raged and after it had passed away. It is rather to find out exactly its influence upon our institution itself and to make plain the lessons it teaches. It is, in short, to make a Masonic study of the Morgan trouble and apply its lessons to the craft at the present day.

I have said that it is difficult to say when the era of persecution ended, and I might have added that sometimes in the passing days little incidents occur which make one almost stop to ask whether it really has ended even yet, in spite of the wonderful popularity and prosperity which the fraternity has enjoyed during the past quarter of a century. Its course may be fairly estimated from the fact that while in 1826 there were on the roll of the Grand Lodge about 500 Lodges, in 1846 there were only 65. The following statistics are suggestive :

In 1827 228 Lodges were represented in Grand Lodge; in 1828 there were 130 represented, in 1829 there were 87, in 1830 there were 77, in 1831 there were 71, in 1832 there were 52, in 1833 there were 56, in 1834 there were 53, in 1835 there were 49.

Another set of figures prepared by Grand Master J. L. Lewis is equally eloquent :



Year.	Lodges on Roll.	Estimated Membersnip.
1820 .....	295	15,000
1825 .....	480	20,000
1830 .....	82	3,000
1840 .....	70	5,000
1850 .....	172	12,000
1860 .....	432	25,000

In short, it was not until 1860, thirty-four years after the disappearance of Morgan, that the fraternity could be said to have regained the position it held prior to that memorable incident. By 1840, it will be seen, the tide had fairly turned.

Let us now attempt to discover, as closely as possible, the manner in which the Lodges met the crisis, struggled through it and survived, or fell by the wayside. In 1843, which may be accepted as being as representative a year as any after the storm had spent itself and the brethren were beginning to draw themselves together, there were 73 Lodges on the roll of the Grand Lodge; of these 12, beginning with Phebus, No. 82, had been warranted since 1840, leaving 61 pre-Morgan Lodges on the roll. Of these 19 were in New York and vicinity, 5 were in Albany and vicinity, and 37 in the country. Of these Albany Lodges 1 (Masters) was announced as having made no returns to Grand Lodge, while of the country Lodges 18 were distinguished on the roll by such notes as "no election," "no return since revival," "no return of election," showing that they were wrestling more or less painfully with the evil effects of the times, while of one—Junius, 74—it was flatly stated that the warrant had been forfeited and recalled in 1841. This virtually shows that in 1843 there were active, and in perfect standing, 19 New York City and District Lodges, 4 Albany and Troy Lodges, and 17 country Lodges—40 in all of the Lodges warranted prior to 1841.

We may now examine each of these divisions in more minute detail on the basis of the list of Lodges existing in 1827.

## CITY LODGES.

In that year there were 44 city Lodges in all—strong, weak and indifferent. Those which went down in the persecution were :

Old No.

- 7. St. Andrew's, warrant surrendered 1836.
- 10. Hiram, warrant recalled in 1842.
- 35. Howard, warrant recalled in 1842. Held no meetings from 1833.
- 40. Phenix, warrant surrendered 1836.
- 46. Westchester, warrant recalled 1843.
- 108. Morton, warrant surrendered prior to 1843.
- 122. La Sincerite, warrant surrendered 1830.
- 143. Clinton, united in 1834 with St. John's, No. 1.
- 158. New Jerusalem, surrendered 1836.
- 304. Concord, dormant 1826, resumed 1829, surrendered 1848.
- 339. Hibernia, surrendered 1836.
- 368. New York, surrendered 1836.
- 371. Minerva, surrendered 1836.
- 378. Hoffman, surrendered 1836.
- 379. Eastern Star, surrendered 1836.
- 380. Franklin, surrendered 1836.
- 381. Greenwich, surrendered 1836.
- 386. Bolivar, surrendered 1836.
- 388. Tompkins, surrendered 1836.
- 389. Mystic, surrendered 1836.
- 390. Locke, surrendered 1836.
- 392. Columbia, surrendered 1836.

In addition there were four Lodges—King, warranted in 1827, warrant surrendered 1836; Ancient, warrant surrendered 1836; Rising Moon, dormant 1836; and Zorobabel, warrant issued in 1827 to Hans B. Gram, Robert B. Folger and Lewis Saynisch, which does not seem to have ever been operative. For purposes of this inquiry these Lodges were too short-lived to have any value and so they may be dismissed in this paragraph.

Old No. New No.

### SURVIVORS.

- |   |   |   |
|---|---|---|
| 1 | 1 | St. John's. Worked without break. "Initiations in 1825, 5; 1828, 1; 1829, 5; 1830, 6; 1831, 1; 1832, 2; 1833, 2; 1834, 4; 1835, 4."— <i>R. B. Folger.</i> |
| 2 | 2 | Independent Royal Arch. Worked without break.   |

Old No. New No.

- 16      8    Holland. "It may truly be said that for several years succeeding 1823 Masonry was in a dormant or languishing condition and that Holland Lodge was not exempted from the common fate of the fraternity. On April 23, 1833, the rooms of the Lodge were destroyed by fire; and for upwards of 13 years afterward it maintained scarcely more than a formal existence."—*J. N. Balestier.*
- 39      12    Trinity. Once a German, then an English-speaking Lodge, and again one of the German Lodges. No records prior to 1824. Seems to have worked clear through the Morgan time on account of its German membership.
- 71      17    L'Union Francaise. No record. Said to have worked without interruption.
- 81      19    Fortitude. "The Lodge continued to flourish with great success until about 1828, . . . and for more than two years only a sufficient number could be brought together to keep it going."—*Henry Wittemore.*
- 83      20    Abrams. Now Pioneer Lodge. No data.
- 84      21    Washington. Claims to have missed no meeting.
- 91      23    Adelphi. Claims to have worked throughout, but records destroyed by fire. "Became mostly a Lodge of Israelites after 1827, and by 1835 had become a considerable body—principally Germans."—*R. B. Folger.*
- 107     26    Albion. Meetings held regularly, 5 brethren raised in 1828; 2 in 1829; 1 in 1830; 3 in 1831.
- 132     27    Mount Moriah. No record. Minutes lost. Became very weak if it really maintained its meetings.
- 142     28    Benevolent. Maintained its work with noted regularity; 10 brethren raised in 1828; 3 in 1829; 6 in 1830; 4 in 1831.
- 153     31    Mechanic. Pulled through the worst of the Morgan persecution, but that was about all; the warrant was recalled in 1844. The Lodge was revived in 1860 and in 1873 the name was changed to Lotus Lodge, which it now bears.
- 322     54    German Union. "Meetings held regularly. The minutes do not even mention the anti-Masonic party and the persecution."—*Official return to Grand Lodge.*
- 338     56    Hohenlinden. Now St. Alban's. Held 17 meetings in 1828;

- 17 in 1829; 12 in 1830; 11 in 1831. It raised 2 brethren in 1828; 3 in 1820; 2 in 1831.
- 360 198 Silentia. Organized June 13, 1823, by Grand Lodge. Formed part of Atwood Grand Lodge in 1837. Active throughout the Morgan era. Between 1827 and 1831, inclusive, added 68 members to its roll.
- 367 197 York. Organized June 13, 1824; helped organize Atwood Grand Lodge 1837. Met regularly. Three brethren raised in 1827, 5 in 1828, 14 in 1829, 4 in 1830, 1 in 1831.
- 370 62 Manhattan. Warranted 1824. No data.
- 373 64 Lafayette. Worked continuously; 25 meetings in 1828; 22 in 1829; 11 in 1830; 19 in 1831. Feb. 23, 1832, on account of financial difficulties resolved to meet on call of Master.
- 385 67 Mariners'. Met regularly, but no record of work exists from 1828 to 1832. Minutes lost. "Work mostly among sea-faring men and transient persons."—*Folger*.
- 387 68 Montgomery. Warranted 1825. No data.
- 391 69 Naval. "Struggled boldly against the anti-Masonic revolution until May 21, 1832, when it was compelled to succumb to the blast and surrendered to the Grand Lodge its warrant and properties. Revived 1837."—*Official Record*.

#### IV.

##### THE COUNTRY.

Having thus dwelt fairly long in the city, we will now survey the condition of the Masonic forces beyond its bounds—in what was then generally spoken about as the country. To present a complete list of the country lodges extant in 1827 would occupy too much space. We will therefore consider those on the roll of 1843.

##### LODGES ON ROLL MARKED "NO RETURNS," ETC.

- \*6 St. George's, Schenectady. "No return of election." Met once a year December 20, 1827, to June 30, 1834, when meetings were resumed.—*Official data to Grand Lodge*.

- \*9 Unity, New Lebanon. Marked "No election." Held 7 meetings in 1827; 4 meetings in 1828, then one meeting each year until 1845.—*Official statement.*
- \*17 Western Star, Bridgewater. Marked "No returns since 1841." No data as to meetings in possession of the writer.
- 30 Farmers, Clifton Park. "No return of election."
- 37 Rising Sun, Guilford. "No return of election."
- 38 Columbia, New Paltz. "No return of election."
- \*40 Olive Branch, Frankfort. "No return of election." Records show it simply met and elected officers.
- \*44 Evening Star, Hornellsville. "No return for four years. Records missing. Seemingly dormant from 1858 to 1867.
- \*48 Ark, Coxsackie. "No return of election." No data in possession of writer.
- \*51 Fidelity, Trumansburgh. "No return of election." "Membership reduced to 12, but they kept organized and maintained Grand Lodge connection."—*Official statement.*
- 63 Caledonia, Caledonia. "No returns since 1855."
- 70 Union, Coventry. "No returns of election."
- 72 St. Simon and St. Jude, Channingsville. "No election."
- \*73 Lockport, Niagara. "No return of election." "There is no record of any election for the years 1827-8-9 or 1830, and no record of any proceedings except for election of officers till 1839."—*Official record.*
- 74 Junius. "Warrant recalled 1841."
- 76 Western Light, Lisle. "No return since revival."
- 77 Cameron, Howard. "No return of election."
- 78 Mixville, Mixville. "No return of election."
- 79 Hamilton, Palatine Bridge. "No return since revival."
- 80 Montgomery, Stillwater. "No return of election."

The Lodges having a star affixed to their numbers are still represented on the Grand Lodge roll, and some of them are among the most progressive and popular Masonic bodies in the State. The others have all long since passed away.

#### COUNTRY LODGES ON ROLL WITHOUT COMMENT.

- 4 St. Patrick's, Johnstown. No election from December 2, 1820, to December 7, 1843.—*Manuscript History.*
- 7 Hudson, Hudson. No record in writer's possession.

- 22 St. John's, Greenfield. Worked all through the persecution with commendable regularity. Suffered in membership, did little work, but maintained its funds, and in 1830 celebrated the Day of the Baptist.
- 29 Champion, Champion. No record; warrant surrendered 1862.
- 32 Warren, White Plains. No data.
- 33 Ark, Geneva. "Through the zeal and integrity of the constitutional number, seven, known to the brethren in that vicinity as the 'immortal seven,' Ark Lodge kept up its meetings and paid its dues regularly."—*Report by Dr. Hopkins, Grand Lecturer, 1862.*
- 39 Olive Branch, Bethany. No data.
- 40 Olive Branch, Frankfort. Officers regularly elected; "Lodge kept alive by a faithful few."—*Manuscript History.*
- 41 Sylvan, Moravia. No data.
- 43 Star, Petersburg. No data; warrant surrendered 1847.
- 45 Union, Lima. Met regularly, although there was no work from July 3, 1827, till September 19, 1834. The next candidate was raised in 1837, and a blank followed until November 1, 1854.
- 47 Utica, Utica. No data.
- 49 Watertown, Watertown. Maintained its existence, but that was about all; no election from 1832 to 1835.
- 53 Brownville, Brownville. No meetings held 1828 to 1832; minutes lost 1827 to 1839.—*Official Record.*
- 58 Phenix, Lansingburgh. Charter surrendered 1836; restored 1838; 4 brethren raised 1828; 1 affiliated 1829; 1 affiliated 1830; 1 affiliated 1833; 6 affiliated 1838.
- 65 Morning Star, Canisteo. No data.
- 66 Richmond, Staten Island. Warranted 1825, worked through Morgan time, but surrendered its charter in 1849.

#### ALBANY DISTRICT LODGES.

- 3 Mount Vernon, Albany. "Minutes very irregular; no candidates raised."—*Official Record.*
- 5 Masters', Albany. "In 1828 1 brother raised; 1829, no record of anything beyond opening and closing; records from 1830 to 1835 lost."—*Official Record.*
- 13 Apollo, Troy. "Fully maintained its organization." For several years during that period of gloom and persecution only five or seven members would assemble at the annual elections, and this

small number frequently constituted the officers and active members of the Lodge.”—*Jesse B. Anthony*.

14 Temple, Albany. Eighteen meetings in 1828; 14 in 1829; 13 in 1830; 16 in 1831; 11 candidates raised in these years.

75 Evening Star, West Troy. No data.

## V.

There are several peculiar features contained in the lists we have just been considering, the most notable of which was the almost complete extinction of the craft. This, in fact, was the aim which the anti-Masons had in view, and of the accomplishment of which they were certain. Wherever there existed a Lodge a determined effort was made to crush it, and nothing is more surprising than the ease with which this was accomplished, at least after the tide had fairly set in. In this the city and the country Lodges both suffered, although the latter seemed to possess the least power of resistance. It must be remembered that in speaking of the divisions of “city” and “country” in the years between 1826 and 1830, a great difference exists between such designations as would be employed to-day. Then, outside of New York, Albany was the only place whose Lodges might claim to be “city” ones, although Masonically they would have been credited to the “country.” In 1830 Rochester had only a population of 9,207, Buffalo 8,668, Utica 8,323, Poughkeepsie 7,222. Nowadays the Lodges in these places and in several others of the prosperous towns and cities flourishing in the commonwealth are as much to be regarded as “city” Lodges as were those on Manhattan Island in 1830. We still speak of Rochester as forming a part of the “country” contingent, and we have heard distinguished Rochester Masons so classify themselves, but it is an error which cannot be corrected too soon for the good of the fraternity. The terms had some significance at the time of the “compact” of 1827, but that significance has long since been lost.

If the statistics I have presented teach anything, it is this: That the fraternity was saved from total annihilation, or at all events from indefinite suspension, during the anti-Masonic agitation simply by the strength and cohesiveness shown by the city Lodges, and in that category I include those of Albany. Had there been no stability in the city Lodges, New York State might, nay, undoubtedly would, have been reduced to a level with Maine, a State in which there were no cities to speak of. In

1842 at the meeting of that Grand Lodge, not a single Lodge was represented, of the grand officers only the Grand Junior Warden was on hand, and he presided over a gathering of eight Master Masons!

The power of popular sentiment could not be directed against a coterie of city Lodges with the same directness, intensity, and completeness as against one in a country district where every man was known to his neighbor, and where, in addition to political intrigue, all the moral, social, and domestic influences could be exerted against any object to which popular caprice set itself in opposition. Many a weak-kneed brother in the country would have held fast to his Masonic vows, and afterward gloried in his steadfastness, had his lot been cast in New York or Albany rather than in a pleasant rural town, or township, or village. In the former he might have been upheld, but in the latter he found no let-up in the persecution until he himself recanted—and too often turned a persecutor.

We can hardly now realize the pressure that was brought to bear against Masonry in the country districts in those unhappy times, or how bitterly the individual Mason was worried and maligned until compelled to renounce, sometimes not only for his own peace of mind, but to preserve a roof for his family and to insure their daily bread. In a manuscript history of St. John's Lodge, No. 22, I read: "It was considered a disgrace to be a Mason during these (anti-Masonic) years, the brethren were accustomed to meet carefully, coming separately, one by one, and almost sneaking into their rooms above the church, prepared to resist a mob at any moment if necessary."

Such details might be repeated, *ad infinitum*, showing the extent of the persecution—a persecution which did not limit itself to dealing with the living, but carried its bitterness even to the open grave, and to the humble headstone which affection had raised to mark a spot where the remains of a Mason lay awaiting the last great summons.

The city Lodges had troubles enough. Their numbers decreased, their meetings in many cases were irregular, many extinguished their altar fires forever, but many more survived. In all respects, it was a case of the "survival of the fittest." The active Lodges held together loyally, visited each other, and presented a bold front, and came out of the conflict not only with honor but quite prepared to begin the task of at once building up the breaches in the walls of the Masonic temple which the political manipulators had so ruthlessly made. It is true, as has been shown, that many of the New York Lodges went down in the storm, but the proportion was trivial when compared to that of the coun-



try, and Albany seems to have preserved the integrity of her Lodges more or less unimpaired.

It was then believed that there were too many Lodges in New York City, just as some thoughtful Masons of the present day assert that Manhattan Island has too many Masonic bodies. It used to be said prior to the "unpleasantness" of 1823 that the New York brethren organized Lodges on any little pretext for the sake of adding to their strength at the meetings of Grand Lodge. But it was well for the fraternity that they then existed in such numbers. They at all events preserved New York from such a collapse as existed, to return to our former illustration, in Maine. In the strength of the Lodges in the cities lies one of the surest guarantees against the success of any future attack on the ancient and honorable institution. In the olden days every large church or church establishment was called the light of the territory of which it was the center. Thus the church at Haddington was called "the Light of Lothian." So such Lodges as Hiram, Washington, and De Molay, at Buffalo; Valley, Rochester, Genesee, and Yonnonديو, at Rochester; Otseningo, at Binghamton; Syracuse, at Syracuse; and Oriental, at Utica, might be termed Masonic lights in their respective localities.

The writer is no believer in large Lodges as a general rule, experience in the Chair showing that when a body of Masons exceeds 200 the Master is apt to find his labors too exacting, but for the protection of the craft there ought to be in every city at least one Lodge whose numbers, wealth, and local influence would make it shine as a bright light no matter what darkness might prevail. Fortunately, we have many of these lights now and in the Hall at New York and the Home at Utica we have two great lights—lights which our brethren of 1826 were only hoping for, and which to our brethren of 1830 seemed among the impossibilities even of the future.

## VI.

Large Lodges, as I have said, have their uses—they are the lights of the districts in which they uphold the banner of Masonry. But they are ever likely to form the exception and to be confined to the cities. But in the country the ideal number should approximate 100. That, of course, cannot always be done, and I believe in Masons meeting as frequently as they can and in whatever numbers they can muster, but the

aim should be, wherever it is possible, to approach the century mark. A Lodge of that number is less likely to yield to any unfriendly local attack than one which is few in numbers and which often by its weakness and consequent inertness invites such attack. Physiologists tell us that the human body, when weak, is liable to become a lodging place for the microbes of any disease which may be going around, and so a weak lodge is liable to fall an easy victim to any pestilential microbes which malice, hate, ignorance, or jealousy may call into being. Where it is impossible to hope for a century roll of members, and fifty, or even less, is the best that zealous, thoughtful work in a district can do, such a Lodge should guard against apathy, should endeavor to perform the ritualistic work as correctly as possible, should see to it that its brethren practice outside as well as inside the Lodge all the Masonic virtues, and above all should keep in active touch with the rest of the Masonic world, and so impel the brethren to feel that though weak in numbers they are a part, an integral part, of a mighty and a world-wide institution watched over everywhere by "the Eye that never sleeps."

In country districts there should be a frequent exchange of visits, but it seems to me that the unity of a district might be effected by an exchange of Lodge representatives somewhat after the manner of the representative system connected with so many of our Grand Lodges. This is not a new suggestion; nor is it offered for an experiment. It has already been tried and tested in this jurisdiction, and probably would have continued an active force but for the excitement into which the craft was thrown in 1849 by the organization of the Phillips Grand Lodge. In 1846, for instance, we find that St. John's Lodge, No. 1, exchanged representatives with 21 Lodges and in 1847 with 27. Brother George W. Loder, of St. John's, in reporting on this matter to the Grand Lodge, said: "A vast amount of good has already been effected through the medium of this system, and though at first sight it would appear to create a great deal of extra trouble, yet upon reflection it will be found that the labor being divided among the members of the Lodge, it is made light, and each representative feels himself bound to attend to the duties of his office; this keeps our meetings full and effectually wards off that bane to our beloved institution, apathy."

Some arrangement of this sort would undoubtedly aid rural Lodges, at least, in keeping actively in touch with each other, in giving a small Lodge the intimate protection and companionship, so to speak, of a large one, and in binding all the scattered bodies of a district into the closest fraternal relationship without calling into requisition any of the

machinery of the Grand Lodge. That should never be invoked except on very extraordinary occasions.

Another potent fact comes to us in surveying the Morgan episode. The lodges were not only too numerous, but they were too poor. We may disguise it under all the sugar-coating of sentimentalism we may, but the fact remains that the best friend a man or a Lodge can have is a dollar in reserve. Every Lodge ought to have a reserve fund, large or small, so as to provide for the proverbial rainy day, which, experience tells us, comes to Lodges as well as to men. When a society has a fund to which all its members have contributed, membership is not relinquished without due consideration. So far as the remaining records permit us to judge, few, if any, of the Lodges that "went down" in the Morgan era had a reserve fund at all, and in the country, as well as, to a great extent, in the city, the various bodies of the craft only had a sort of hand to mouth existence. In the rural districts there really appeared little need for a fund, as the calls for promiscuous charity, that is, for charitable aid to brethren outside their immediate circle, were few, and when the charter was secured and the Lodge furniture was purchased little else had to be provided, except rent and Grand Lodge dues, and if we read the records aright it seems to us that the payment of the latter was evaded as much as possible. A fund in connection with Masonic work at that time was not deemed a necessity, and even in 1846 the Grand Lodge only came out some \$49 ahead on the year's transactions. It may be accepted as a general fact that no wealthy Lodge—wealthy, that is, for the time—entirely succumbed, even to the Morgan storm, but managed to pull through, battered and twisted and waterlogged, it may be, and with sails torn to shreds, but still able to float until the storm was over, and it sailed into smoother waters.

A reserve fund is one of the best guarantees of the stability of a Lodge, and if the fund can be increased until its income defrays the working expenses, rent, and salaries, the brethren who have devoted their energies to building up the Lodge need have no fear for the effects of any popular outcry which may arise or any spell of innocuous desuetude which may come to pass. I question if a larger fund is really beneficial to any Lodge unless it have some special object in view, such as the erection of a building, the fitting up of a meeting place, or the formation of a library. The latter object seems, however, to be far removed from the thoughts of Lodges in these passing days. Our modern "bright" Mason is seldom a student of Masonic lore.

## VII.

There can be no doubt that the main reason why the ranks of the anti-Masonic party were so quickly swelled by an army of "renounced" Masons was that the bulk of the 20,000 Masons of 1825 were Masons only in name. They took the three degrees—passed through the Chapter and flocked into the Commandery, some to gratify their curiosity, others because it was a sort of fashionable fad, because the brethren were good fellows, and, possibly more than all, because it helped a man along in the battle of life or was supposed so to do. Every newly fledged lawyer joined the ranks, every political aspirant sought the altar in the Lodge-room, as did the young physician, the newly started business man, and all who for professional or social reasons desired to be identified with large bodies of their fellow men. It may seem cruel, but every Masonic student will bear me out when I say that a man who is initiated, passed, and raised, and signs the by-laws of a Lodge is a Mason but in name. He is but given the freedom of entrance to the Masonic temple, and whether he enters or not, whether he labors on the edifice or stands idly within the shadow and shelter of the gateway, depends on himself.

Few if any of the "renouncing" Masons were Masons at all in the fullest sense of the word, even although some of them seem to have made a parrot-like study of the ritual. They were time-servers, who deserted the temple as soon as it was threatened by storm. Are we courting a like danger to-day by initiating men and leaving them alone to their own devices after they have signed the by-laws and been declared Master Masons? We can afford in these days to make haste slowly. The philosophy of Freemasonry, that which after all gives it life and influence and standing, is not learned in a day, in a year, or in alone listening to a graceful rendition of our ritual. A man is not a perfect Mason because he can stand an examination in an ante-room. We must avoid making Masons by steam, we must cease hungering after "work." Let us make Masons perfect in reality, perfect on all sides, and we need never fear to again encounter a swarm of "renouncing" parasites, like the 15,000 or so who went "out" between 1826 and 1830 from the midst of our fold.

Above all, we must steer clear of politics—national, State, or local. Most of our leaders in 1826 were active politicians, and there is no doubt that in many a political fight, that, for instance, between Daniel D. Tompkins and De Witt Clinton, the Grand Lodge, with other Masonic bodies, was made to play a part. With the advent to the Grand

Mastership of Morgan Lewis that feature was to a great degree suppressed, and has so remained, but many times the effort has been made to make the craft, in some way or other, exert an influence on passing politics. But such effort is invariably frowned down. An evidence of the closeness with which the advent of any political manoeuvre in Grand Lodge is watched is found in the report of the Committee on Foreign Correspondence for 1872. That report, under the head of Iowa, says: "We find a record which we hope will ere long seem a little queer to our Iowa brethren, to wit: 'Brother the Hon. Samuel Merrill, Governor of the State, being present in attendance on the Grand Lodge, was invited by the Grand Master to a seat in the East of Grand Lodge.' To the fact we do not object, for the Grand Master, we suppose, may invite any one he pleases to sit at his left or right hand, but a record of it elevates such invitation to importance. We 'pay proper respect to civil magistrates,' but in the Lodge we 'regard no man for his worldly wealth or honors.'" These words were endorsed by the Grand Lodge, and so long as that spirit prevails we need never fear that our institution will be successfully used for political purposes. But this is a matter to which the doctrine of eternal vigilance may well be applied.

Freemasonry has a well-defined field of its own and the closer it sticks to it the better, the more powerful, the more influential will it become. The Lodge is not a club, it is a class-room, in which virtue should be inculcated and charity practiced. It is a great educator, intended to broaden men's minds, to widen their powers for good, to bring them all closer together in that bond of fraternity which alone can lighten the toil and the burden of the way through this world to that house not made with hands, eternal in the heavens.

Such are some of the lessons of the Morgan storm. Many others might be drawn, but we have said enough to show how interesting and profitable is the study of that grim period in our history, and how intimate a relation that study bears even to our passing history. The Morgan persecution was a terrible trial. Its cruelties indignities, oppressions, falsehoods, are painful to read, even now, but it had its victories and its lessons, and in time to come it will take rank among the wonders of the story of Masonry, not alone in the story of New York, but in that of the craft universal.



## Rough List of Books, Pamphlets, etc., bearing upon the Morgan Controversy.

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The following list is not presented as complete, or as having much bibliographical value. But, so far as the Editor of this volume is aware, no bibliography of the Morgan Anti-Masonic storm has been compiled, and such a compilation is certainly much needed now, and will be needed still more in the future when nearly all of these works will have become scarce.

This rough list may serve as a beginning, and so be of some service in spite of its manifest incompleteness.

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- Allyn, Avery.—A Ritual of Freemasonry. Illustrated by numerous engravings, with notes and remarks, to which is added a key to the Phi Beta Kappa. Boston, 1831; also Philadelphia, 1831; New York, 1865.
- Anthony, Jesse B.—“The Morgan Excitement,” Division II. (2 chapters) in History of Freemasonry and Concordment Orders. Boston, 1891.
- Adams, John Quincy.—Letters on the Masonic Institution. 8vo., pp. 284, cloth. Boston, 1847. Separate Letters, Lancaster, 1832; Providence, 1833; Middletown, Conn., 1833; Granby, 1832.
- Armstrong, Lebbeus.—“The Man of Sin Revealed.” pp. 48. Waterford, 1829.
- Masonry proved to be a work of Darkness, repugnant to the Christian Religion and Inimical to a Republican Government. pp. 24. New York, 1830. (Four editions issued in New York and a fifth at Hartford, 1833.)
- Anti-Masonic Tracts. 4 issues. Boston, 1829. (No. 2 Oaths and Obligations of Freemasonry. pp. 24.)
- Anderson, Samuel G.—Masonry the Same all over the World.—Another Masonic Murder. Statement made by Samuel G. Anderson, with a report of a committee. 8vo., 8 pp. Boston, Mass., March 15, 1830.
- Brainard, David.—Light on Masonry. A collection of all the most important Documents on the Subject of Speculative Masonry, embracing all the reports of the Western Committee in relation to the Abduction of William Morgan, etc. By Elder David Brainard. 12mo., pp. 552, xxxvi.; sheep; two steel plates. Utica, 1829. Two editions printed in 1829.
- Brainerd, W. F.—Masonic Lecture, by a Royal Arch Mason at New London, Conn. Pamphlet.
- Brown, Henry.—A Narrative of the Anti-Masonic Excitement in the Western Part of the State of New York, during the years 1826, 1827, 1828, and a part of 1829. By Henry Brown, Esq. 12mo., pp. 244; boards. Batavia, 1828.
- Crary, John.—Speech of the Hon. John Crary in Senate of the State of New York, March 25, 1828. 8vo., pp. 16. Albany, 1828.
- Colden, C. D.—Letter to the Committee on the Subject of Freemasonry. 8vo., 8 pp. New York, May 4, 1829.
- A Reply to the Geneva Convention. pp. 34. Hartford, 1829.
- Chisel, Charles.—Lamentations of Freemasonry. A Poem of Modern Times. pp. 24. Norwich, 1829.

- Chandler, Amariah.—Evenings by the Fireside; or, Thoughts on Some of the First Principles of Speculative Masonry. pp. 24. Danville, Vt., 1829.
- Caldwell, Rev. David.—The Grand Secret Out; or, Masonry and its Principles. 16mo., pp. 18. Norfolk, 1846.
- Carter, John C.—The World's Wonder; or, Freemasonry Unmasked, etc. 12mo., pp. 282; plates 24. Madisonville, 1825.
- Carlile, Richard.—Manual of Freemasonry. 16mo., pp. 80. London, N. D.
- Drummond, Josiah H.—The Anti-Masonic Excitement. Chapter xxxiv., in American Reprint of Gould's History. Philadelphia, 1896.
- Declaration of the Freemasons of Boston and Vicinity. Boston, 1831.
- Dexter, Hon. Samuel.—Letter on Freemasonry. 1798. (Reprinted by the Anti-Masons.)
- Dow, Daniel.—Free Inquiry Recommended on the Subject of Freemasonry; A Sermon preached at Woodstock, Sept. 11, 1829. Norwich, 1829.
- Emerson, Joseph.—Letters to Members of the Genesee Convocation, New York. 16mo., pp. 20. Wethersfield, Conn., 1828; also issued at Boston, "4th ed., 1829."
- Emery, John L.—Confession of the Murder of William Morgan. 16mo., pp. 24. New York, 1849.
- Fuller, Timothy.—Oration in Faneuil Hall. Pamphlet. Boston, N. D.
- Freemasonry, its Pretensions Exposed in Faithful Extracts of its Standard Authors, with a Review of Town's Speculative Masonry. 8vo., pp. xvi., 339. New York, 1825.
- A Revelation of Freemasonry as Published to the World by Convention of Seceding Masons, held at Le Roy, Genesee County, N. Y. 16mo., pp. 107. Rochester, 1828.
- The Nature and Tendency of Secret Associations. Illustrated. pp. 19, 8vo. Norwich, 1828.
- Investigation into Freemasonry. By a Joint Committee of the Legislature of Massachusetts, March, 1834. 8vo., pp. 54. Boston, 1834.
- Legislative Documents containing the Report by a Joint Committee, etc. March, 1834. 8vo., pp. 76. Appendix, pp. 54. Boston, 1834-39.
- A Report on Secret Societies and Monopolies. By a Joint Committee of the Legislature of Massachusetts. pp. 48.
- Unmasked. pp. 93. Gettysburg, 1885.
- A Freeman on. Warwick, 1832.
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- Portrait of Masonry and Anti-Masonry as Drawn by Richard Rush, John Quincy Adams, William Wirt, etc. pp. 60. Providence, 1832.
- A Reprint of Masonic Papers. Not for sale. 16mo., pp. 76. Madras. J. B. Pharaah.
- A Candid Reply to the Address of the Rev. Alfred Ely, of Monrow, Mass., on the Subject of Speculative Freemasonry, by an Impartial Examiner. 20 pp. Boston, 1829.
- Letters on Speculative Freemasonry. By J. Q. Adams, ex-President. Address to E. L. Livingston. 8vo., 4 pp. 1833.
- Testimony taken by the Committee of the House of Representatives, Pennsylvania, to investigate the Evils of Freemasonry. Thad. Stevens, Chairman. Read in the House, June 13, 1836. 8vo., pp. 53. Harrisburg, 1836.
- A Serious Call; or Masonry Revealed; being an Address prepared by order of the Anti-Masonic Convention held at Woodstock on the anniversary of the death of William Morgan. pp. 22. Boston, 1829.
- The National Mirror of Masonry. By Philo Lucis. pp. 24. Boston, 1829.



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- Secret Societies. pp. 36. Hartford, 1829.
- A Poem in three Cantos, with notes illustrative of the History, Policy, Principles, etc., of the Masonic Institution. pp. viii., 216. Leicester, 1830.
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- An Official Report by William Sprague, Jr., one of the Committee of the House of Representatives of Rhode Island upon the subject of Masonry. 8vo., pp. 23. Providence, 1832.
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- “A Voice from the Green Mountains.” Pamphlet.
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- Defense of John the Baptist from the Slanders of Freemasons. Pamphlet.
- Report of a joint committee of the Legislature of Massachusetts on Freemasonry, with a valuable collection of documents.
- A Manual of Freemasonry and Anti-Masonry, containing a view of the Secrets, Principles and Practice of the Order. 16mo., pp. 372. Louisville, Ky., 1833.
- Report upon the subject of Anti-Masons to the House of Representatives, Pa., April 1, 1834, Mr. Patterson, of Armstrong, chairman. 8vo., 20 pp. Harrisburg, 1834.
- An Address to the Freemasons of Massachusetts, by a Freemason. 8vo., 16 pp. Worcester, Mass., 1832.
- Letters on. 104 pp. Contents:
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  - Hon. Richard Rush’s Letter to Anti-Masonic Committee of Correspondence for York County, Penn., May 4, 1831.
  - Hon. Richard Rush’s Letter to Anti-Masonic Citizens of Lancaster County, Penn., June 30, 1831.
  - Hon. Richard Rush’s Letter to Hon. J. C. Spencer, Nov. 6, 1831.
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  - Hon. Edward Everett’s Opinion of Secret Societies.
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- Giddings, Edward.—Narrative of Facts Relating to the Confinement of William Morgan in Fort Niagara. Pamphlet.
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- Renunciation of Freemasonry. pp. 12.

- Morgan, William.—“Illustrations of Freemasonry,” by one of the fraternity who has devoted thirty years to the subject. “God said, Let there be light, and there was light.” Printed for the proprietor, Batavia, 1826. Published at \$1.  
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- Illustrations, etc., with an account of the Kidnapping of the Author. New York, 1827.
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- The Masonic Martyr. Biography of Eli Bruce. 16mo., pp. 306. Louisville, 1861.
- William Morgan; or, Political Anti-Masonry, its Rise, Growth, and Decadence. 12mo., pp. 397. New York, 1883.
- Odiorne, James C.—Opinions on Speculative Masonry; relative to its Origin, Nature and Tendency. A compilation embracing recent and important documents on the subject, and exhibiting the views of the most distinguished writers respecting it. 12mo., pp. vii., 280. Boston, 1830.
- Oliver, George.—History of Masonic Persecution. 12mo., pp. 347. London, 1847.
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- Pennsylvania.—Report of the Select Committee on that part of the Governor’s Message relating to the Abduction of Mr. Morgan, made to the Assembly, February 16, 1829. 24 pp. Harrisburg, 1829.
- Ritual and Illustrations of Freemasonry, and the Orange and Odd Fellows’ Societies, accompanied by numerous engravings and a Key to the Phi Beta Kappa; also an account of the Kidnapping and Murder of William Morgan, etc. By a Traveler in the United States. 16mo., pp. 260. Devon, 1835.
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- Stearns, John G.—An Inquiry into the Nature and Tendency of Speculative Freemasonry with an Appendix to which is added Plain Truth, a Dialogue, and the Author's Reasons. Fifth edition, revised and corrected. 8vo., pp. xvi., 211. Utica, N. Y., 1829.
- Letters on Freemasonry, with an Appendix. pp. 182. Utica, N. Y., 1860.
- Sanborn, R.—Freemasonry a Covenant with Death. 12mo., pp. 11. Bath N. Y., 1828.
- Spencer, John C.—Portrait of Masonry. Providence, 1833.
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- A Report of the Committee of St. Alban's Lodge, Wrentham, Mass., appointed to investigate the proceedings of Rev. Moses Thacher relative to Masonic Institutions. pp. 27. Boston, 1830.
- "Address to a Brother in the Church."
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- Trial of Parkhurst Whitney, Timothy Shaw, Noah Beach, William Miller and Samuel W. Chubbuck, for a conspiracy, the abduction, false imprisonment, and assault and battery of William Morgan, February, 1831, with Proceedings of a Public Meeting held at Canandaigua, 1829. 1 pp., folio. Lockport, no date.
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- Tatem, Rev. H.—Reply to Summons of Rhode Island Grand Chapter. 8 pp. Warwick, 1832.
- Taylor, Rev. R.—The Devil's Pulpit. Lectures on Freemasonry delivered by His Highness's Chaplain, Rev. Robert Taylor, B. A., at the Rotunda, Black Friars Road, London, April 10, 1831. Part 1, 2, 3, 4, Ph. 50 pp.
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### NEWSPAPERS AND MAGAZINES.

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- American Whig, Woodstock, Vt., 1832.
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- Banner, The, Union Village, N. Y., 1832.
- Cayuga Republican, Auburn, N. Y., 1828.
- Censor, The, Adams, N. Y., 1830.
- Evening Journal, Albany, N. Y.
- Free Press, Boston, Mass., 1830.
- Ithaca Chronicle, Ithaca, N. Y., 1830.
- Jefferson Reporter, Watertown, N. Y., 1831.
- Livingston Register, Geneseo, N. Y., 1832.
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- National Observer, Albany, N. Y., 1830.
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## THE MORGAN TRAGEDY.

### AN OLD INCIDENT OF THE ANTI-MASONIC EXCITEMENT RECALLED.

To the Editor of the Sun—Sir: The Sun of to-day in reply to a question regarding the “Morgan tragedy” says: “The whole question of his [Morgan’s] disappearance is still a mystery.”

Now, as this subject, notwithstanding the lapse of many years since the great anti-Masonic excitement, which tore asunder the threads of domestic society and gave birth to a new political party, composed chiefly of the old Clintonians and a considerable part of the “Bucktails,” yet retains a strong hold on the public mind, I deem it right, in the interest of truth, to state for the future political historian, that the “disappearance of Morgan” is not a “mystery”—at least to those in a position to know the facts.

My very warm and personal friend, the late Cornelius H. Webster, of Binghamton, N. Y., who during his lifetime had been Master of several Masonic lodges, both in Canada and the United States, and also a member of the Grand Lodge, ex officio, of the State of New York, gave me the following statement, which I took down from his lips shortly previous to his decease, which occurred some two years since. He then stated that “Richard Howard, a prominent Mason, and who at the time was strongly suspected of being a participant in the Morgan outrage, told him that his hand was the last one that Morgan had hold of in the boat before he was thrown into the water and drowned. Howard afterwards regretted it and his action in the matter. It is singular,” continued Mr. Webster, “that not one of those engaged in Morgan’s murder died a natural death.” Mr. Webster further said that “at first the abductors took Morgan to the Canada side and endeavored to have the Brant family (the descendants of the great Joseph Brant, “Thayendanegea,” himself a high Mason) dispose of him.”

Now, when it is considered that my informant, Mr. Webster, was not only a man of high rectitude of character, but at the same time a morbidly (if I may use that expression) conscientious man, it seems to

me that the above statement should forever dispel the "mystery" which afterward attached to that deed.

As a matter of course (indeed, as the French say, "it goes without saying") it would be, in the highest degree, unfair to ascribe to the Masonic fraternity as a body any complicity in this deed or to forget that they as a whole condemned this episode in the strongest terms of reprobation—especially as their ritual, if lived up to, comes nearer to the teachings of our Saviour than any other. Indeed, to the mistaken zeal of a few fanatical and misguided Masonic partisans may be ascribed this deed.

In fact, even until a later day, a few of that fraternity were just as misguided. For example, my father, the late Col. William L. Stone (for many years editor of the New York "Commercial Advertiser") published, in 1832, his "Letters on Masonry and anti-Masonry Addressed to John Quincy Adams," in which, while, of course, true to his oaths in not divulging the nature of conventional signs and symbols, he took the ground that "Masonry should be abandoned, mainly because it has lost its usefulness." After the publication of this work my father on two occasions narrowly escaped assassination in the streets of New York City and was only saved by the timely warning of his friends.

"I shall always consider myself and the public," writes John Quincy Adams to my father, "indebted to you for the time and labor, and far more for the moral firmness and courage devoted to the publication of your book. The propagation of strongly contested truth is always slow, and there has been upon the question of Masonry and anti-Masonry a singular apathy prevailing in the community." The book, however, did not have an extensive circulation. Its strict impartiality may not, perhaps, have suited the taste of Masons or anti-Masons, and thus the very circumstances which gave value to the work prevented its popularity.

WILLIAM L. STONE.

Mount Vernon, Nov. 11, 1900.



## ANTI-MASONRY IN PENNSYLVANIA.

Some very interesting souvenirs of the anti-Masonic crusade were found some time ago among the archives of the Grand Lodge of Pennsylvania and published in the "Keystone." Among them is a bill read in the Pennsylvania House of Representatives, December 7, 1835, entitled, "An act to suppress secret societies bound together by secret and unlawful oath."

The first section of this bill imposes a fine of \$100 on any person administering an oath to another initiated into any society or association or advanced from one degree to another. Every person present when such an oath was administered is made a lawful witness and compelled to testify.

The second section requires all bodies of Masons and Odd Fellows to make an annual report of their officers and members, the number and names of those admitted or advanced, "with the mode and manner of their initiation, admission or advancement, the form or forms of the several promises or obligations that have been administered," etc. The third section makes Freemasonry or Odd Fellowship a good cause or challenge to a juror when one party is a member of such order and another is not.

It was, doubtless, the pendency of this bill which caused half a dozen Masons to issue over their signatures an appeal to the public correcting various unfounded charges and slanders. We have room for an extract only from this interesting document :

"We have thought proper, however, for once to depart from the usages of Masonry, and as members of the institution to make you the following declarations; and under no less a pledge for the truth, the whole truth, and nothing but the truth of what we advance than our characters and standing in society as citizens and Christian characters with many of us humble but dear and invaluable to us all.

"We are all Masons, and some of us as far advanced as the Royal Arch Degree.

"1. We declare to you, fellow citizens, that as far as we are acquainted with Masonry, there is no obligation among Masons inconsistent with their duties as citizens, incompatible with the requirements of

Christianity, or in violation of any moral obligation; and of this every Mason is informed before he is admitted to the Order.

"2. We declare that it is repugnant to the principles of the Order that a man can bind himself by an obligation, contravening his duties to God, to his country, to society, or to himself.

"3. There is no obligation in Masonry obliging or requiring a Mason to vote for a brother Mason in preference to one not a Mason.

"4. We declare that Freemasonry is not a political institution; that Masons are laid under no political engagements whatever, except a general charge 'that they shall be peaceable subjects, conform to the laws of the country in which they reside, and not be concerned in plots or conspiracies against the government,' and that the rules of Masonry expressly exclude politics from the Lodge.

"5. We assert that there is no obligation among Masons binding them to unworthy objects or unworthy brethren.

"6. We declare that we know of no Masonic word, sign or obligation, which has been or can be used for the perversion of public justice, or in avoidance of the laws of our country; nor have we ever in any instance known justice perverted by one Mason in favor of another.

"7. We know of no impious, profane or blasphemous oaths in the Order.

"8. We never knew of a power being possessed or claimed by a Lodge or by individual Masons, to inflict any penalty for a disclosure of the secrets of Masonry, or for a violation of the rules, other than censure and expulsion from the Order—and that disgrace which is the inevitable consequence of the violation of an honorable engagement among honorable men, whether in or out of the Lodge.

"9. We never heard of any persuasion used to any person to induce him to become a Mason. On the contrary, any candidate is at liberty to retire from the Lodge, or withdraw as a member at any time he pleases, either during his initiation or subsequently.

"10. We have never had, either as a Lodge or individually, any knowledge or information upon the subject of what is called the 'Morgan abduction,' except that in common with our fellow citizens derived from the newspapers of the day. And we declare to you that any infringement of the civil or religious rights, privileges, and liberties of any person is in direct repugnance to and violation of the principles and requirements of the Order.

"On the subject of political combinations among Masons, we appeal to you, fellow-citizens, who know us personally, if we have not been divided on all questions of general politics and local matters. Our

opinions and votes upon the last Presidential election were no secret to our neighbors, and we appeal to them if our votes were not nearly equally divided in that instance, in which a Mason, and a distinguished Mason, our present chief inagistrate, Gen. Jackson, was a candidate in opposition to one avowedly not a Mason.

“We ask you whether, notwithstanding the alleged selfishness of the Order, you have not found us according to our circumstances as generous supporters of liberal objects and institutions, and as charitable contributors for the relief of necessitous persons, not Masons, as the generality of the individuals of the community.”

“The character of this unusual appeal,” says the “Keystone” in commenting on it, “gives an idea of the extreme violence of the feeling that had been worked up by designing politicians against a wholly in-offensive class of men engaged in works of beneficence. Masonry is popular now, but it is well to remember that there was a time when heroic souls were necessary to stand out against the persecutions prevalent.”



# THE TRUE CRAFTSMAN.

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BY

M.:W.: JOHN STEWART,

*President of the Masonic Historical Society of New York,  
Past Grand Master, New York.*



## THE TRUE CRAFTSMAN.

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There is, in the human mind, an irresistible desire to adopt some kind of system, follow a custom and emulate example. So apt are we, in this respect, that we involuntarily become attached to that from which we receive the first impression, and we thus learn to love and venerate old and familiar things. We are moved by the pathetic song or story of the "Old Mill," the "Old Church," or the "Old Homestead," around which may cluster fond memories of days long gone by; and when in sweet communion with ourselves we find comfort and solace in recalling scenes enacted many, many years ago. Hence, our veneration for the intellectual images which we have set up, and our reverence for the quaint language and customs of the ancient craftsmen.

Ancient history will always possess a charm for the thoughtful student. There is a sun-tinted mist of romance which envelops the remote past and which flatters the imaginations of each succeeding generation. We delight to read of the thrilling adventures, the engagements, and conquests of our ancestors. The brilliant achievements of the fearless navigator and intrepid explorer are attractive and interesting, and we must not forget that they were, also, most useful, for these brave spirits bequeathed to succeeding generations, substantial and beneficial knowledge, and have also planted the standard of civilization in the most remote parts of the earth. But there have been more useful and immeasurably greater heroes who, by perseverance, long-suffering, self-denial and unselfish devotion to duty, gave their lives a willing sacrifice for the improvement of the human race.

These noble heroes silently sought, by precept and example, to impress upon the minds of the people the true conception of purity, morality and justice. They taught duty to God and to each other. They worked with cheerfulness, were distinguished for simplicity of life and earnest sincerity. From among these came the True Craftsman, the founders of the Mystic Tie.

In the earliest period in the history of the human race, we find a deep-seated desire to adopt forms and ceremonies intended either to

strike the eye, inform the mind, or teach the heart. Even among the heathen nations, as well as with the more enlightened Hebrews, ceremonies were both elaborate and important.

Imaginative writers have sought to connect, in some way, our Masonry with these ancient ceremonies, and have also endeavored to associate us with the Ancient Pagan Mysteries, Knights of the Crusades and other mystical religious associations.

It is not our purpose to attempt to refute or corroborate these or the extravagant claims of great antiquity so often indulged in by our brethren. Indeed, for our purpose at this time, it is unimportant when Masonry was first practiced, or whence come our ceremonies.

Masonry may not have been understood, practiced, or even known prior to our knowledge of its existence in Great Britain, and, save for the satisfaction of the historian, it matters but little. But we have this abiding faith:—

That the "Mystic Temple," the "spirit of Masonry," existed from the foundation of the world. The Sacred Altar, whose living fire, sustained by an unseen power, fed by unseen hands, burned with unfading light, and shed its effulgent rays around the very birthplace of the human race, and has lived in each succeeding generation and will continue until the end of time.

The Masonry that we possess was, undoubtedly, at one time wholly operative. The Ancient Craftsmen left evidences of their remarkable skill and ability in the magnificent edifices still in existence, eloquent monuments to their devotion to duty.

But it must not be imagined that the original operative Masons were mere cutters and layers of stone. The operative Mason, between whom and the speculative there is a relation of succession, were of a much higher class of artists, and possessed of science connected with their peculiar skill.

But, above and beyond this, they were distinguished for the adoption of a high standard of morality. They were bound together by ties of honor, truth, and uprightness.

The system, the tools and implements of our ancient brethren have been symbolized by the speculative Mason. Their quaint customs and language, so dear to every Masonic student, have been adopted by our Craft, and thus, from what was the perfection of an operative system, useful as it was extensive, has arisen speculative or symbolic Masonry, which is, to-day, without a peer, the wonder of succeeding generations.

They admitted to honorary membership, men of distinction and



learning, of every profession, and it was through the influence of this latter class that the operative feature became entirely eliminated, and the fraternity of Speculative Philosophy was established. In order to acquire a thorough knowledge of this useful art, and transmit its secrets to coming generations, and, at the same time, preserve its dignity and importance, some system must, of necessity, be adopted. Hence the degrees or stages of Entered Apprentice, Fellow Craft, and Master Mason.

We find the first step of the Apprentice was to be indentured to a master workman for a given number of years, during which period he was to serve his master with freedom, fervency, and zeal. In return for faithful service, he was to receive proper instruction and encouragement in acquiring the secrets of the art. The act on the part of the apprentice was to be voluntary, but the obligation to do his duty, once assumed, could not be abrogated or laid aside.

After a proper time having elapsed, and due proficiency shown, the apprentice was advanced to a higher grade and to greater responsibility; receiving no compensation, however, other than being provided with the necessaries of life. After another and more exacting period, the Fellow-Craft was permitted to present specimens of his handiwork, which were examined and criticised by the master workman, who, upon being satisfied with the evidence of his skill and industry, commended him to the Council of Masters, who, upon a further examination, finding him worthy, raised him to the highest degree, that of Master Workman or True Craftsman. He was then permitted to choose for himself a mark which was to be cut or engraved upon all his work; he was also invested with the secrets by which he was enabled to travel in foreign lands, receive recognition from his fellows, and the wages which were his due. These secrets were to enable him to prove himself a tried and trusted workman, as well as to protect the craft against imposition, and to obtain for himself all the rights and privileges of a true craftsman.

The observant, thoughtful student can trace a clear, defined unmistakable similarity, an unbroken chain, connecting the ancient operative with the speculative. There is, however, a marked distinction in many respects. The first relates to the construction of material; the second relates to the production of character. Our ancient brethren built for time, the production of their handicraft was at best but for a limited period only, while the symbolic craftsman builds for eternity.

His work, performed in Speculative Masonry, is a system of mor-

ality, developed and inculcated by the science of symbols; its language, universal; its mysteries, beyond the penetration of the profane, it alone possessing the medium by which the thoughts and wishes of its votaries can be communicated to each other, no matter of what nation, kindred, or tongue.

Its legends, while attractive and instructive, are subordinate to the symbol; indeed, the principal figure in the great legend of Masonry is himself, a symbol of manhood, laboring for immortality.

The name, True Craftsman, can only be applied to a Master Mason, for in the symbolic Lodge only are to be found the foundation and capstone of Masonry. All other degrees are innovations invented and designed, from time to time, to suit the fancy of those desiring novelty and high-sounding titles. We might properly accept the Royal Arch, which has been ruthlessly torn from the Master's degree, and which was, and is, and should be, a part of it.

We have learned that the True Craftsman must be skillful and proficient in his art, well-trying and trusty, and like unto the stone whose smooth surface is emblematical of morality, whose cubical form, stability of character, improving with time and experience, advancing in wisdom, as he increases in knowledge. He will commence with himself, applying the square and plummet to his own conduct. He might follow the beaten path with some degree of success, but that will not suffice; he must do more. The tree must push its own roots into the ground for sustenance. He must examine himself, and find not only the qualities that he should encourage and propagate, but also the evils that he should avoid. He will weigh the actions of his fellow in the balance of equity, and judge from reason, rather than prejudice. He will avoid cynicism, that unmanly trait so blasting in its influence, so subtle and pernicious in its destructive work.

For the cynic never finds the good, but is quick to discover that which may be a defect in the character of his brother. Religion to the cynic is hypocrisy; honesty, a pretense; virtue, simply want of opportunity; purity, a myth. The influence of such a nature is like the biting frost on the tender plant.

The True Craftsman will avoid the talebearer, who loveth and maketh a lie. He will not lend himself to aught that will bring sorrow or wrong upon any member of the human race. The True Craftsman will be quick to promote the good of others, as he does not possess a selfish nature, but cultivates a noble generosity, expelling all bitter, envenomed thoughts, whose deadly poison, like the burnished adder,

would destroy the noblest work of God. He will cultivate a liberal, broad-minded disposition. No sectarian dogma will circumscribe his development, no shallow knowledge, or rudimentary religion retards his growth. He believes in the great truths of God and Nature, in their pure and simplest form.

He loves liberty and equality, not that liberty that tyrants and despots desire, but that conscious liberty, which makes man supreme over institutions; not that equality that would overthrow the State; but the equality which should be the aim of every individual on God's footstool, viz., to be the peer of his fellow in the possession of a true and noble manhood, bearing the stamp of dignity, which raises him in the scales of his being, doing justly, loving mercy.

The material and intellectual are always proportionate to moral development. It is, therefore, a living truth, that as we cultivate the fallow ground, we enhance its value; as we temper our own minds to that which is good and noble, we constantly derive the benefit of our work. The very process lifts us above the weary walks of life, encouraging generous motives, keeping fresh the enthusiasm that warms the springtime of our being, strengthening our interest in the human race, and knits us together by stronger ties, encouraging us to look beyond the external or physical life, brightening our prophetic vision, so that we may more clearly see through faith, that which is beyond. And, as the language of this symbolism is music to the ear, so the practice of its sublime teachings lighten our steps and burdens, as we pass each milestone, on our journey through life. May it still be so, may the Mystic light, whose origin is veiled in impenetrable mystery, but whose pathway is illumined by the love of humanity, whose life is the spirit of good will to mankind, whose mission is peace.

May thy standard, True Craftsman, advance, thy temples rise until Faith, Justice, Truth, Charity, and Fraternal Love encompass, with their benign influence, the utmost ends of the earth.



# FREE MASONRY

AND

THE EPI-CHRISTIAN CHURCH, ETC.

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BY

ALEXANDER S. BACON.



# FREE MASONRY.

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The student of Masonic history and traditions is met on the threshold of his inquiries with the conflict of opinions of the distinguished writers who have delved in Masonic quarries. The pure ritualist whose horizon is limited by the formal rites of the Order may maintain that American Masonry is no older than the compilations of our ritual by Dr. Webb. The legalist may say that there can be no Masonry without the Grand Lodge; and that the first legitimate Grand Lodge was that of London, organized in A. D. 1717. The antiquary will trace the origin of the Order to the trades-unions of the Middle Ages and demonstrate beyond controversy that modern Speculative Masonry is the direct and lineal descendant of the traveling Masonic guilds to whom medieval Europe owed its magnificent cathedrals, monasteries, and abbeys. The philosopher will go further, and find the germ or dominant idea of modern Speculative Masonry in the "Mysteries" or secret societies of antiquity.

These differences are confusing to the novice, but a critical analysis of the writings of these distinguished craftsmen will reveal the fact that their differences arise merely in matters of definition. Indeed, most of the controversies of this world arise, not so much from incorrect reasoning or insufficient data, as from the shifting foundation of uncertain definitions.

What, then, *is* Masonry? It is certainly not the ritual. Any Grand Lodge can change that. As clothing does not make a man, neither does the ritual make Masonry, although frequently the clothes attract more attention than the man.

The old definition of Masonry: "A system of morality, veiled in allegory and illustrated by symbols," is picturesque but limited. We venture to suggest that the following is a just definition of American Masonry: A society having a secret ritual and modes of recognition among its members, the dominant object of which is to teach and practice a code of morals, taught by allegory and symbolism, based on the teachings of the holy Scriptures as a rule and guide in faith and practice,

and having the following pre-requisites: (1) a belief in a personal God and in the immortality of the soul; (2) an open Bible as an indispensable part of the furniture of the Lodge. Some would add (3) the division of Symbolic Masonry into the Three Degrees, and (4) the Legend of the Third Degree. All the rest are matters of administration only. Formerly Symbolic Masonry consisted of five degrees.

Starting from this definition, it is easy to trace Masonry back through its purely speculative period since A. D. 1717—through a century or more of a mixed Operative and Speculative membership, to the Masonic guilds or trades-unions of the Middle Ages; and we are also able to trace noticeable similarities in the “Mysteries” of antiquity—similarities so marked as to indicate a common purpose or kinship.

Masonic writers, in treating of the early period of the world’s history, speak of the “Pure Freemasonry” of antiquity and the “Spurious Freemasonry” of antiquity. The Pure Freemasonry was the correct idea of God held by the Jew and revealed to him by the Supreme Being Himself. The Spurious Freemasonry of antiquity consisted of those “Mysteries” or secret societies of other nations that were groping about in darkness, yearning for the hope of life after death, yet left without revelation, and appreciating but dimly the idea of the unity of God.

Our knowledge of the secret ceremonies of the “Mysteries” of Isis and Osiris in Egypt, of Eleusis in Greece, of Pythagoras in Magna Graecia, and of the Dionysian Artificers in Phoenicia, lead us to believe that their object was Masonic. Like the legend of the Third Degree, their initiation taught by impressive, forceful and poetic symbolism and allegory, the existence of the One God, the necessity of integrity and fidelity in this world and a belief in immortality in the life to come. Their ideas were distorted and imperfect, but the yearning after immortality, implanted in the heart of every mortal, found expression in those “Mysteries.” Their similarity to modern Speculative Masonry seems to be limited to the bare lessons taught in a dramatic ceremonial. What the intellectual and enlightened few among the ancients dreamed of, hoped for, and groped after, the Holy Scriptures made plain and certain, and the “Mysteries” disappeared when their utility ceased.

Very many will ask why these teachings were in secret. Why was not the groping after these conceptions of God revealed to the world at large? It is enough to say that those were days when monarchs were worshiped as gods and the common people were fanatically superstitious. To profess a faith different from that of the reigning sovereign was to court death. Even despots in this day do not dare



to thwart the religious superstitions of the people. How much the more necessary, then, in those times, that these new ideas should be propagated among the learned and select few under the protecting cloak of a secret oath in a society of brothers.

Did not God Himself select a weak and insignificant nation—a secret society of selected people, as it were—as the receptacle of divine truth, the vehicle through which, in due time, it should be conveyed to the world? God directly revealed to the Jew what the learned of other nations sought unsuccessfully to reason out in secret.

The connection of modern Masonry with the Temple of King Solomon is, of course, pure legend. King David, the warrior poet, had laid the foundations of a great kingdom. Solomon developed its natural resources and became rich. He wished to build a temple that should fitly represent the One God. His kingdom was on the highway between the magnificent empires of the Euphrates and Nile valleys and his custom houses, levying tribute on international traffic, made him enormously rich. He had the marble and granite, the gold and the silver, but he had not the timber or the skill to erect a structure such as he contemplated. He therefore entered into a treaty with Hiram, King of Tyre, who furnished him the cedars of Lebanon and gave to him his chief architect, Hiram Abiff, the widow's son, who is said to have been the Master of the Dionysian Mysteries in Tyre—a secret building society whose ceremonies of initiation taught the unity of God and lessons of integrity and immortality.

According to Masonic tradition, the correct ideas of God, given to the Jew by revelation, supplanted the vague yearning of the Tyrian after the true conception of God, in new "Mysteries" or a secret society in Jerusalem which retained largely the old dramatic methods of instruction. The two Masonic streams, the Pure Freemasonry of antiquity and the Spurious Freemasonry of antiquity, were thus joined. The Tragedy of the Architect, the Hiramic legend or legend of the Third Degree, applies the "Mystery" method of instruction brought from Tyre to the lessons of true religion and morality learned at Jerusalem.

We now enter the domain of more certain history. Josephus (born A. D. 37) and Philo of Alexandria (born B. C. 10) are considered trustworthy, though prejudiced historians. Both of these writers wrote in the second half of the first century. From them we learn of the Sadducees, Pharisees, and Essenes, the three philosophic sects of the Jews. The Essenes are said to have numbered about 5,000, and, ac-

ording to Josephus, they appeared about a century before the Christian era and continued to exist up to the destruction of Jerusalem by Titus in the year 70, when the Jewish people were dispersed. It is a remarkable fact, however, that Josephus never mentions the name of Christian and no New Testament writer hints at the existence of the Essene.

These facts are the foundation of the theory advanced by DeQuincy in certain beautiful essays wherein he reasons that the Essenes were in fact organized at the time of the first persecutions of Christians in Jerusalem, and that they were really a secret society of Christians designed to protect themselves from the horrible persecutions of that age, at home and abroad, and to enable them better to protect their, to them, dangerous principles under the sanctity of a Masonic oath. DeQuincy's theory was not born of any prejudice in favor of secret societies. On the contrary, he ridiculed Masonry and alleged that its secrets of initiation consisted in correct answers to two questions: First, "Have you a guinea?" and second, "How shall we spend it?"

Josephus's and Philo's descriptions of the Esenes correspond very largely to the description of the early Christians, and it is impossible that the Saviour of mankind should have denounced Pharisees and Sadducees so vigorously and left unnoticed—had they then existed—a well-known sect of the Jews whose principles were very largely those enunciated in the Sermon on the Mount, and whose methods were substantially the same as those of the early Christian Church.

No Mason can read the description of the Essenes without seeing at once that they had all the salient characteristics of a modern Mason. They were bound together, as Josephus says, by "tremendous oaths," a synopsis of which he gives. They believed in God and in immortality. They had secret signs of recognition. They traveled from city to city in perfect confidence of a brotherly reception, as did the traveling Operative Masons of the Middle Ages; and, although the problem is not demonstrated to a certainty, we are constrained to agree with De Quincy in a firm belief that the Essenes were really a secret Masonic society, organized or utilized, probably by St. Paul, for the express purpose of propagating new religious principles in safety, strengthening the new church until it was able to stand alone, until finally the destruction of Jerusalem scattered this new society into every quarter of the globe, where, by their secret signs of recognition, they were able safely to communicate with one another and propagate their aggressive religion in every new quarter.

The description of the Early Christian Church at Jerusalem given in the Acts and Epistles correspond so noticeably with the descriptions of the Essenes given in the writings of Josephus and Philo that the similarity cannot be accidental. Josephus probably never had heard, in A. D. 93, the name Christian; he only knew about this peculiar "philosophic sect of the Jews" called Essenes, the sect that he extolled so highly. The New Testament writers, being fully initiated in the Essene "mysteries," never mentioned the name of their order. The disciples were first called Christians at Antioch, probably in derision, and that name did not become common until long after the dates of the Epistles.

The Essenes had four degrees. After a convert had served two years of probation, his character was sufficiently well known to confide to him the more abstruse secrets of the higher degrees; and when we reflect with how great precision the modern Masonic ritual has been handed down by word of mouth from generation to generation, we can see how the holy gospels were transmitted, word for word, for generations, until they were finally collected in the Holy Book that now graces the Masonic altar.

Who shall say that the sign of the cross was not the sign of recognition, and the fish the symbol by means of which this early fraternity recognized one another. They thus warned one another and warded off threatening dangers and gathered together in safety for worship, instruction and counsel; and when we remember the character of the dangers of that period, we do not wonder that the fragile plant of Christianity was nurtured in the hot-house of Essene Masonry until strong enough to conquer the world.

We sit by the peaceful fireside of a Nineteenth Century home and think of the crucifixion of Jesus and the stoning of Stephen as unusual cruelties, forgetting that Alexander the Great crucified 2,000 persons on the capture of Tyre; that 5,000 were crucified after a rebellion in Sicily; that Romans on crosses decorated the entire road from Capua to Rome after the conspiracy of Spartacus; that Palestine was in a chronic state of eruption—the only country, indeed, that refused gracefully to bare the neck to the Roman yoke—and Jewish hatred of the Roman was only equalled by Roman hatred of the Jew; Varus on entering Jerusalem after the revolt of Judas, the Galilean, scourged the country for fugitives and 2,000 crosses marked nearly every crossroads in Palestine; and finally, Titus, after shutting up a million of the hated race in Jerusalem, destroyed them by the cross, sword, and starvation. The very

air breathed by the early Christians was polluted with greed and hate. Such were those trying times, and no wonder that DeQuincy credits the converts of this epi-Christian age with utilizing the methods of the Ancient "Mysteries," to protect the new Gospel until its roots should have fastened themselves deep into the soil and rock of public affection.

The Collegia Fabrorum at Rome is known to have been a secret society having for its object the cultivation of a knowledge of architecture which was then considered the highest science. When the barbarians over-ran Rome, and Byzantium (Constantinople) became the capital of the new civil, religious, and political empire, the new city gathered to itself all the learning of Rome, Athens, and Alexandria, and became the intellectual centre of the world. Thither gathered master architects, painters and skilled artificers. From that time the light of learning in Europe gradually grew dim, until, in the dark night of the Middle Ages, it seemed almost extinct. Kings and queens and great army commanders could not read or write. People were deeply religious, yet densely ignorant.

After a time, the nations of Europe seem to have been seized with a frenzy for building immense cathedrals as was Solomon in days of old. Like him, they had the money and materials, but they lacked skill, and architects were sent for from Constantinople. Thus educated men migrated to cathedral cities; prepared the plans and executed their designs. They brought with them skilled workmen who lived in *loges* near the cathedral. These strangers were not willing to be governed by the laws of the semi-barbarians among whom they lived; and by special edict they were permitted to maintain a judicial government among themselves according to the laws of Constantinople. Hence they were called "free" masons. The master architect exercised the prerogatives of a judge; he determined the amount of wages, the number of apprentices, the term of service, and adjusted all matters between capital and labor. If one had passed through his apprenticeship of seven years and had become an accomplished mason, he was permitted to travel to another cathedral city, and there, by means of certain secret signs and words of recognition, his proficiency was vouched for and he immediately obtained labor in his new field.

It will thus be seen how Masonic Lodges, trades-unions, or guilds sprang up in every great city of Europe. They naturally attracted attention, and with the revival of learning, men of other professions sought their society and finally were admitted as honorary members. They became "accepted" masons.

It will readily be seen how, gradually, the honorary members of the operative guilds might gain a dominant influence, until, at the time of the organization of the Grand Lodge of London in 1717, Masonic Lodges had ceased altogether to be operative and had become purely speculative, forming the Free and Accepted Masons of modern times.

We must not omit in passing to mention one of the most important points in which Masonry has blessed the world. During the darkness of the Middle Ages, classic literature was preserved to the world by the monks; scientific knowledge was preserved, very largely, through the Byzantine architects. The medieval monks were especially patrons of the classics; the masons were patrons of architecture and the sciences. The monk, in his cloister, thought he was serving God best when, separated from the world, he meditated upon God and his own virtues and, incidentally, reflected upon the vices of others. The architects, on the other hand, deified the labor of building God's temples and had for a motto: "Labor is worship." The early operative Masons were deeply religious; attendance at mass was obligatory. The Pope was their patron and protector. They were constantly employed in erecting religious buildings, and it is not strange that their religious services in their Masonic guilds gradually assumed a symbolic character which has developed into the ritual of to-day. Every implement that they used inculcated a moral lesson. The level taught equality; that all men are created equal. The square and plumb taught the necessity of good works; to act on the square and to walk uprightly before God and men. His trowel, spreading the cement that bound the parts of the building into one symmetrical whole, was an eloquent symbol of the brotherly love and affection that should bind him to all mankind and especially to the brethren of his lodge.

The monk exalted solitude; the Mason exalted and dignified labor, and in the Masonic lodge "liberty, equality and fraternity" were as fundamental principles as in modern Democracy.

We know that the trades-unions of London, which control the politics of that city, are now monopolized by gentlemen of wealth and leisure who know absolutely nothing of the draper's or fishmonger's art, and yet these political societies were, at one time, composed of actual venders of cloth and herring. In like manner, we can see how the educated strangers who lived *in* foreign cities, and yet were not *of* them—governed by their own laws, attracting educated men from their own environment—should in time become political factors and subject themselves to the jealousy of kings; and we learn that, in A. D. 1425, King

Henry VI. promulgated a law in England which suppressed these independent societies, and thereafter Parliament regulated the relations between employers and employed. After that date, these Masonic lodges became secret, moralistic, and benevolent organizations. The speculative feature was developed still more, and their members became, not politicians, like the guilds of London, but propagators of a code of morals, founded on holy writ, emphasizing the fatherhood of God, the brotherhood of man, and the nobility of labor.

Among the first speculative Masons whose names have been preserved, was a quartermaster-general of the Scottish army, and since his day (1641) the English army has scattered Masonry in every quarter of the globe; and in recent times the American army has also begun to scatter Masonry in every clime. Masonry is the child of liberty; feared by tyrants, it has developed in spite of them, but its greatest influence has been felt in those countries where the people rule. Masonry has been suppressed by edicts of kings and bulls of popes, but wherever liberty prevails it has thrived. Indeed, it has even been claimed that the American republic owes its birth to Masonry. In the closing years of the eighteenth century, a wave of infidelity swept over Europe and America. The writings of Voltaire and Rousseau seemed to dominate the sentiments of civilization. At the opening of the nineteenth century, while there were several infidel societies in Yale College, there were but two or three professed Christians, but all through the Revolutionary period an antidote for this sentiment was found in the influential Masonic lodges who believed in God and in the immortality of the soul. They also believed in liberty, equality, and fraternity, and under the sanctity of the Masonic oath, brother dared to confide to brother his yearnings after liberty at a time when these yearnings could not be spoken in public. Almost every prominent actor on the Revolutionary stage was a Mason. Very nearly all the signers of the Declaration of Independence and the delegates to the first Constitutional Convention were Masons; and the early revolutionary plans are said to have been developed among the Masonic brethren.

It was alleged that the Jacobin clubs of the French revolution were Masonic societies, and that the horrible tragedies of that period are chargeable to them. This is not true, and many valuable Masonic records were destroyed during the Reign of Terror; but doubtless Jacobin conceptions of freedom were learned in the lodge; and when we consider the horrible condition of the common people of France, ground down under the heel of centuries of despotism, who can blame them for

demanding liberty even at the sacrifice of much blood? The new French republic took its motto, "Liberty, Equality, Fraternity," direct from the Masonic ritual.

Despots of all countries have feared Masonry. Liberal governments have favored it. The Grand Master of Cuba was imprisoned and executed for the offense of his office. An entire Masonic lodge of Havana was imprisoned for committing the heinous offense of performing their last sad rites at the grave of a departed brother. The execution of an entire lodge at San Juan was prevented by the timely arrival of American troops. It is needless to say that hereafter there will be no more Masonic martyrs in Cuba or Porto Rico, and it is safe to predict that wherever the American or British flag floats there will be liberty of conscience and an open Bible on the altar.

The American flag recently started on a tour around the world. In one month it got half way 'round, and there is no telling when it may continue its journey and complete the tour. But wherever it goes, there the benign influences of liberty and untrammelled conscience will be felt.

It will be impossible to mention the many great names in Speculative Masonry who have been prominent in history. From Frederick the Great and Sir Christopher Wren to Napoleon and his marshals; from the galaxy of great men who signed the Declaration of Independence to the present President of the United States; learned doctors of divinity and delvers in every department of science and art; all have exerted their influence to extend the benign influences of this Order.

The uninstructed often look upon Masonry with disfavor, having a hurtful suspicion against anything secret, and believing the Order to be a mere social fraternity with certain presumptuous claims to being a religious body that, with some at least, usurps the affections and duties owed to the Church. We sympathize with these misapprehensions, as we formerly held them. They grow out of want of exact information and a failure to distinguish between Religion and Morality. They are distinct. We who are accustomed to the religious teachings of holy writ which commend morality, or a godly life, as an evidence of sincere belief, forget that other religions either do not require repentance or a changed life in their devotees, or else propagate a code or morals that we denounce as immoral. Masonry teaches not religion but morality and the absolutely necessary foundation principles of correct morals: a belief in the true God and in the immortality of the soul.

Masonry is not religion. It is religious. It is not the foe, but the ally and handmaiden of religion. And its moral lessons are taught by

the forceful and impressive symbolisms suggested by the builder's art. Sermons may readily be forgotten, but no Mason can ever forget the symbolism of the Hiram Legend or its lessons of fidelity, integrity, and immortality.

"Freemasonry, although teaching no religion of its own, is the handmaid of all religions, and calculated to make every member a more sincere follower of the particular religion he professes. The candidate must be a believer in God. \* \* \* He is also taught that there is a life to come, in which he will meet with punishment or reward, according to his deserts. Any further dogma we leave to the teachers of the churches; we assert none, we controvert none." (*G. W. Speth.*)

Very many object to Masonry by reason of the fact that it is a secret society and maintain that, if it be so desirable a benevolent, fraternal and moral society, its teachings should be open to all.

The fact is that the secrets of Freemasonry are of value to nobody but itself. Every family is a secret society wherein strangers are excluded; and most valuable instruction is given in the secrecy of the home circle that could not profitably be imparted elsewhere. Certain tender plants are nursed in hothouses until they are strong enough to be transplanted and withstand the harsh winds of winter. In like manner, God sheltered the knowledge of Himself by confiding it by direct revelation to a small nation. Israel was the hothouse that protected the tender plant until the world universal was prepared to receive it. The "Mysteries" of the ancients were shelters from the jealousy of kings and the fanaticism of the common people. In like manner, in modern times, Masonic truths are propagated under the protecting cloak of a fraternal and benevolent order. To be sure, these truths themselves are not secrets—there is no such pretense—but thousands receive these forceful lessons in morality in attractive surroundings, who would never receive them otherwise.

During a storm at sea, the casual observer would think that the whole ocean was angry. In fact, but a few feet of water on the surface are disturbed. Below, out of sight, are thousands of feet of quiet waters that know not the storm. In like manner, waves of infidelity may sweep over the world; religious discussions may engender strife; and the casual observer may think that Evolution or Higher Criticism or any number of destructive agencies are undermining our faith and destroying our civilization, but underneath it all are over 100,000 adult males in the State of New York who believe in God and immortality—they are a foundation of fundamental faith and morality that will preserve the best



things; and among these believers are thousands of Knights Templar, selected Masons, who are sworn to defend the Christian religion.

We are aware that many Masons fall far short of their teachings. This goes without saying. Even whole Masonic jurisdictions have rejected God or have laid aside His holy book, but the moment they did that they ceased to be Masons and have been officially non-affiliated. Some Masons are profane, notwithstanding the fact that the ritual prescribes that His name should never be uttered except with that reverence due from a creature to his Creator. Some are intemperate, although the compasses constantly impress the lesson that we should always circumscribe our desires and keep our passions within due bounds with all mankind, especially with the brethren. No man ever counterfeits a bad bill. The fact that there are counterfeits is a guaranty of the value of the genuine. No man can habitually have impressed upon his mind through eye and ear the Masonic ritual and teachings without strengthening his faith in God and immortality, and his veneration for the grand principles enunciated in the ten Commandments and the Sermon on the Mount. He is bound to be a better Jew, a better Christian, a better father, brother, and citizen.

It is the custom of many Americans to sneer at ancestry, laugh at antiquity, and maintain that the present times are the best, and that a man's own character must determine his status in society. This is largely true, yet many a man is restrained from wrong-doing by the thought of its disgrace upon his family, even upon his dead ancestors; and the age of an institution will often determine its utility and beneficence, for only the best things continue. Therefore, it is not unprofitable to trace Masonry back to the operative guilds of the Middle Ages or to trace Masonic principles back to the ancient "Mysteries," to King Solomon's temple, or even to the beginning of time. Pride in antiquity of Masonry tends to preserve inviolate the grand principles that have endured so long and gives us reason to expect long continuance for the future.

In closing, let us therefore be pardoned if we indulge in the boast that Masonry shall live forever and continue to spread its principles of Fortitude, Prudence, Temperance, and Justice and a belief in the living God and His holy word, until its benign influence shall be universal.

Prof. Draper in his "Intellectual Development of Europe" devotes two long volumes to demonstrate the proposition that nations, peoples, and families are like individuals; they are born, grow, decline and die—they are born subject to circumstances of heredity and environment and

develop and die under the same conditions, which are alike for individuals and nations. He demonstrates this theory to his own satisfaction, proving it by the history of nations and peoples; but he has forgotten one remarkable exception. *One* people has lived, while the others have disappeared, and that people alone has been true to Jehovah. From the time of his dreadful punishment in Babylon, no Jew has been an idolator; the Jew alone has been faithful to Jehovah and he alone has been preserved as a people. May we not reason, therefore, that the Christian Church, whose votaries are to-day dominant in the politics of the world, shall live forever because it, too, is true to the One God. And is it profane to say that the Masonic Society, true to the same God and to His holy word, shall likewise endure?

The individual who serves his God in sincerity and truth and obeys His commandments shall live forever. Is this not also true of societies, peoples and nations? "For the nation and kingdom that will not serve Thee shall perish; yea, those nations shall be utterly wasted." (Isaiah 60, 12.) As He will destroy wicked nations, so will He preserve those that are true to Him.

We do not forget the history of the city of the Great King; how it has been besieged and taken a score of times; how, after the destruction by Nebuchadnezzar, for fifty years no creature lived within its walls; how, after the destruction by Titus, for fifty years again it was without an inhabitant; how, again rebuilt, in the year A. D. 125 it was again totally destroyed, plowed up and salt strewn over it, that even weeds might not grow on the site of the hated city. Its name was changed to Aelia Capitolina that even its memory might be forgotten. But Jerusalem still lives, and the day shall yet come when this city of God shall be the spiritual capital of a regenerate world.

In like manner, the Jew, the Christian, and the Mason have been hunted, despised, persecuted and suffered martyrdom for their fidelity to principle, but as long as they shall remain true to the Supreme Architect of the Universe, they shall be preserved, and we look forward to the nearby future when these principles shall be universally dominant, when the flag of liberty shall float over every capital of the world; when despotisms shall be remembered only as a faint memory; when the armies of free people shall have beaten their spears into pruning hooks; when the principles of the Ten Commandments and the Sermon on the Mount shall be recognized everywhere as good law; and in that day the open Bible shall be found on the Masonic altar in every quarter of the globe, its principles recognized as axioms, and delvers in the Masonic

quarries will have the satisfaction of knowing that their work has assisted very materially in bringing about the reign of peace, when crime shall be minimized, God glorified, and all the world joined in a fraternal brotherhood on earth, rejoicing with all good Masons in a hope of a blessed immortality in the life to come. Then shall brotherly love prevail and every social and moral virtue cement us.



THE  
OLD EGYPTIAN MYSTERIES  
AND  
TESTS AND TRIALS BEFORE INITIATION.

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Translated and Arranged from the German Studies of  
Professor Th. Devidé.

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BY  
R.:W.: EMIL FRENKEL.



## THE OLD EGYPTIAN MYSTERIES.

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When we look back to those ancient times of darkest age which, even nowadays, better than all the descriptions of the historian convince us of its former powerful existence evidenced by its gigantic monuments and its heaven-aspiring buildings, then we shall find the leading thread woven into the texture of the secrets and symbols of all the mystical societies.

It is in Egypt, the land of the pyramids, where the oldest of all civilized nations on earth lived, that we are to seek the birthplace of the most sublime and deepest truth, the cradle of all the unions, briefly comprised under the name of "mysteries." The system of the Eleusinian secrets, too, was built upon the Egyptian ceremonies and forms, the entire doctrine of which represented the product of reason, wisdom, and truth. While, unfortunately, the works of the great Pythagoras have been lost, we know at least through Porphyrius, his biographer, that it was at Eleusis where he conceived the enlightened and pure idea of the original spirit, the creator of all beings, and that it was at Thebes where he learned to recognize Him as the divinity.

It is, moreover, well known that Egypt's priests were not only ministers of religion, in the common sense of the word, but that they had a task higher by far. This may be proven from the very word of "priest" which in the old Egyptian language had quite a different meaning and a much broader one than in ours, for it signified a person, who, besides the functions which our tongue attributes to a priest, was a scrutinizer, a teacher, a connoisseur of mankind, and a philosopher.

The sublime aim of the Egyptian mysteries was to ennoble the human race, to perfect the spirit and moral of man. The greater became the power of the Egyptian priests, the more they tried to hold it. And the introduction into the mysteries served their purpose best. They purposely divided their instruction in this matter into a public and a secret doctrine; the first was imparted to whoever belonged to the cast for which such instruction was destined; whereas the latter was taught to pupils they selected themselves, singling out only those whose qualification they had made sure of already. Such chosen ones were subjected for

years to an uninterrupted scrutiny, and it was not before they were found satisfactory that they were admitted to the both difficult and rigid "preparatory" examinations. The candidate had to undergo trials which were worked out with the greatest care and sagacity, and which touched the human heart, mind, senses and spirit in a like manner; only after proof of fitness was he able to attain the consecration.

For foreigners the difficulties were made still greater. Pythagoras had to travel from Heliopolis to Memphis, from Memphis to Thebes; but it was in vain that they tried to deter him by means of the most difficult examinations; he finally, at the command of King Amasis, had to be accepted and was admitted into the secrets of the mysteries.

The ancient Egyptians professed idolatry. Their consecrates, however, learnt quite differently from their priests; they were taught that only one divinity exists proceeding from eternity, remaining into eternity, from which everything in the world originated, which preserves everything and rules everything; which is invisible, bodyless, present in all parts of the universe, at once, and penetrates into everything. Studying to some extent the ceremonies of Isis and Osiris, and observing in their temples, the cultus of the benevolent being, the originator of the universe, the uppermost spirit of wisdom and general order, we certainly must acknowledge that such service was nothing but the purest adoration of God, the omnipotent maker of all the worlds! Now, this divine ceremony must certainly have existed long before the times of Moses, for he, undoubtedly, collected his ideas and doctrines of divinity and legislature as well as his physical, moral and political knowledge from the Egyptian mysteries; he owed all this wisdom to Egypt's priests, who were his educators, teachers, and benefactors.

Nine priests were chosen officers for the service of the temple, to wit: the high priest, the soothsayer, the keeper of the inventory, the secretary, the preparer, the speaker, the treasurer, the manager and the guardian of the temple. Attired in an azure-colored silk gown, interwoven with golden stars and fastened with a golden girdle, the head of the league held the presidency of all the classes in the temple and the supreme court. The latter consisted of twenty-four judges who were drawn by lot from the different priest unions and were assisted by the high priest, the soothsayer, and the secretary. All Egypt was subject to the jurisdiction of this court, no one was excepted, not even the king, and there was no appeal from the court's decision. At all the meetings the high priest wore around his neck, on a golden chain, the picture of Truth, and, in court sessions, he turned that picture towards the victorious party. No other explanation was necessary.



The soothsayer was similarly dressed, but the stars of his gown were silver and his necklace showed a cross shaped like the modern Cross of St. Andrew. It was the duty of the third official to sprinkle the neophytes, at their entrance, with water. His gown was of white silk, richly ornamented with silver designs of the moon in her different phases; the belt was azure blue and, in the temple of Isis, adorned with a silver picture of the moon, in those of Osiris, it was decorated with a golden sun. This officer was entrusted with the charge of the vestments and utensils used at the mysteries. On a golden chain around his neck were three keys, one of gold, one of silver, the third of ivory. The secretary's second function was to perform the duties of Court actuary, and in token of his dignity, a quill hung from his necklace, and at his belt was a golden vessel containing inks of various colors. With these he recorded the act of consecration or the judgments of the Supreme Court, and he chose, according to the importance or dignity of the act, the color of his writing material.

The preparer had to examine all the candidates, and he alone was permitted to enter and leave the temple through the western gate and lead the candidates through it. Only the three highest officials were dressed in silk; the priests and initiates were clad in gowns of white byssus with a sky-colored belt, but the head dress was the same for all, and consisted of a five-cornered blue bonnet adorned with designs of the sun or the moon respectively, according to rank.

The entire mysteries of the Egyptian temples were divided into seven degrees, so that the "Searcher," as the applicant was called, had to pass seven examinations and seven consecrations. The three first degrees extended over twenty-seven months, whereas one had to wait between the third and fourth ordination three times seven months, between each of the two next graduations nine months, and before the last consecration three times seven months. Altogether more than seven years had to elapse to attain the seven ordinations, and during all this time instruction was given in physics, geometry, mathematics, rhetorics, hieroglyphics, law, chemistry, philology, theology, astronomy, and medicine. When, in the period for his observation, the applicant or chosen one had proved himself worthy in the eyes of his scrutinizers, he was proposed for initiation and consecration, and his preparation began.

He was forbidden certain foods, led into a cave and there allowed nine months for self-examination. He was instructed to write down all his feelings, thoughts and actions; this written report being used to find out all about his intellect and heart; the report was then subjected

to a severe criticism. In case of satisfactory result, the high priest fixed the date for ordination and whatever else was deemed necessary.

On the appointed day, at the time the sun reached its highest elevation, the preparer went to the candidate, ordered him to disrobe, and handed him entire new clothing of a white color, covering and hiding every part of his body. The material of the gown was of a special quality; it could be neither destroyed by fire nor penetrated by water. Unknowingly the bearer was thus protected against the pernicious influence of those elements. The preparer then conducted the applicant to the top of a high tower, showing him a wild, unbeaten path through the holy grove and asked him to travel it, to follow it, without repose, fearing neither tempest nor rain, neither fire nor water and shrinking from no obstacles or perils which might oppose him.

"Fear naught," he concluded; "inviolable is thy body. I shall await thee at the end of your trip."

He guided him down to the examination halls, and, giving him a basket with meat, he said: "Save thy life with this in case rapacious beasts should bar thy way."

He then conducted him into a dark passage and saying: "Now, seek thy way thyself!" returned and, closing the door, left the seeker to his fate.

The latter took up his path; he soon heard the roar of wild beasts and found himself in a cave locked by an iron gate; he opened it and, at the moment of entering, hungry animals jumped on him; he tossed the meat to them, thus diverting their attention from himself. He grasped the opportunity to leave the cave by the opposite door. Presently he again descried daylight and went towards it; but all nature seemed to be in an uproar; thunder and lightning, rain and storm raged; mindful, however, of the admonitions he had received, he bravely continued his way and soon reached the path leading to the holy grove. The tempest had ceased, but still greater impediments barred his march: In the middle of the remaining stretch an immense blaze, taking up the whole width of the road, impeded his progress, nowhere permitting a passage. Invisible voices warned him not to venture any further and bade him retreat. But, knowing that, should he yield, he could no longer attain his end, no other course remained but to dash through this stream of flames, which he courageously did. He then continued his road and thought himself near the desired end, when he stood before a mighty waterfall tumbling over wild rocks and rushing forth like a majestic river. Here, too, he was forced to swim across, and then continued his road until he reached the goal he had unabatedly longed for.

“Hail to thee, thou tried one!” the preparing priest shouted from a high, steep rock on sighting him, and here again only by the greatest of efforts could the seeker succeed in climbing the rock. Having finally arrived at the goal, he was guided back on a short road; he was offered refreshments, granted rest and bath, his hair cut and the ordinary gown of the consecrates given to him. He then was conducted into the western vestibule of the temple and later into the temple itself.

The trials, as a rule, lasted from four to five hours, and with the intermissions for recreation, ablutions and other preparations, evening was always reached. At such time both priests and initiates went into the temple, in the center of which stood the “stone of wisdom.” It was represented by a white block of marble, overtowered by a pyramid of dark granite, around the top of which shone a circle of light in whose middle glittered the figure of “I.” In the east stood the veiled figure of Truth and in the front of it—with nine steps leading up to it—the richly ornamented main altar. An urn filled with combustible materials was placed on the latter. Behind this altar was the throne of the high priest.

To the south of the altar stood the statue of Vigor on an altar five steps high; in the northwest the statue of Friendship before an altar to which five steps led. In front of this altar was the soothsayer’s chair, while the guardian of the utensils had his post on the northwest. The preparer had his seat in the center of the temple, the warden of the temple held his on the western gate. To the right side of the High Priest were the places of the Secretary and the Treasurer, to his left those of the Speaker and the Manager, and all the remaining priests and consecrates stood upright, with their arms crossed, in rows of equal numbers on both the northern and southern sides.

After priests and initiates had taken their positions, the President, together with the officers, rose and on the urn in front he ignited three flames in the names of the Highest Divinity, of Eternal Truth, and of Wisdom. Whereupon the speaker announced that the voice of Truth had voted for the reception of the examined candidate, which now was to be performed in the spirit of Truth, with the aid of Strength and Friendship. Then the Secretary took the floor and reported on the candidate’s character and also on the progress the “searcher” had made during the trial in the preparatory stage.

After the reports, the high priest commanded the preparing of the candidate, had him conducted through the so-called “Gate of Humanity” into the vestibule before the door of the sanctuary, and concluded with

the words: "We meanwhile shall implore the assistance of the Eternal Deity."

The preparing priest complied with his official duty, left the temple, and an invisible choir began singing a hymn in praise of the divinity; subsequently the high priest said the prayer. All assembled bowed down now in silent prayer, remaining on their knees till the presence of the candidate was announced by means of three strokes on the brazen shield in the lobby of the temple sounded at long intervals and louder each time. The assembly then rose and the high priest said: "Our desires are granted; we are raised; the Deity had mercy on both him and us."

The keeper of the implements and utensils opened the door of the temple and the preparer having entered, reported that the candidate was in the vestibule and had asked him for admission and that he thought him worthy of being guided to Wisdom.

"With what reason and what warranty canst thou give confirmation of thy words?" inquired the high priest.

"In his preparation he has shown himself worthy of our friendship; he has proved his eager striving for the truth, and he shrinks not from the threatenings of danger when the discovery of Divinity is at stake."

"But this alone," the high priest answered, "does not make him worthy to pass here. None but the pure findeth entrance through that gate."

The bondsman answered: "The elements have purified his body, without scarring him."

"How didst thou bring him near the gate of the temple?" the President further asked.

"Laden with heavy fetters," was the answer, "and he carried them not only willingly, but gladly."

Whereupon the commander said: "Whoever asketh for admission to the sanctuary must be free. Untie him first!"

"I can not. For the ropes I wound around him and in which I led him here are to be loosened never more; this, however, doth not prevent thee from accepting him," was the preparer's firm reply. "For free he is, though bound!"

"What bonds, I pray thee, talkest thou about?"

"I speak about the lien of Confidence, the tie of Friendship, and the chain of Love!"

"But one more question grant thy high priest: 'What was the condition of the searcher on thy leaving him-'"

“From all that’s earthly he had cut loose, and newly born he wishes to live only a spiritual life. His worldly clothes he cast off and careth for no other garment but what unceasingly reminds him of his higher destiny.”

“Now then!” sounded clear the verdict of the high priest, “thou shalt deliver him to the administrator of the implements, and there Friendship’s hand will cover him with the vestment of our holy Covenant!”

After this dialogue the preparer left, and, having covered the searcher’s eyes with a thick bandage, he conducted him into the temple. Here the soothsayer asked the applicant several questions in a loud voice to make sure that he really was fully aware for what purpose he had applied for initiation. Upon a satisfactory answer, the preparer led him around the temple, his constancy and steadfastness being put on trial in every imaginable way. The candidate was finally led back to the entrance of the gate and the Constitution of the Society read aloud to him. He was obligated to submit unconditionally to the same. He was then placed before the soothsayer’s seat standing opposite the gate. He had to drop upon his knees, a sharp pointed sword was put against his throat, and in this position he had to take the solemn oath, invoking the Sun, Moon, and Stars as witnesses that he would never be disloyal to the Order, and that he would never betray the secrets he was initiated into or ever in his life impart them to any outsider.

The bandage was then taken from his eyes and the novice, surrounded by the consecrates, got a first sight of the temple, illuminated like fairyland. The guide, bringing the new member to the keeper of the utensils, said:

“I bring thee one who has successfully passed through ordeals and hardships, who has shown us courage and perseverance and the virtue of constancy. He has bidden farewell to the pleasures of earth; he asketh as the favor of friendship from thee to give him the garment prescribed for the purpose!”

The keeper of the utensils rose; taking an urn filled with holy water sprinkling three times the candidate standing before him:

“If anything not pure be still found on thee or in thee, let it begone forever! Take this the garb of innocence and purity of morals, which thou must never desecrate if thou wilt stay worthy of us!”

He dressed him with the white vestment but without the girdle, pressed upon his forehead the kiss of friendship and added:

“As friend, I greet thee! I welcome thee to be my friend! Be recognized as friend by all of us, and peace shall mark thy path!”

The preparer then took the novice by the hand and conducted him around the temple ; three times he halted, calling out loudly :

“Behold ye all, our latest friend, acknowledge him as such !”

Approaching the western gate, he addressed the high priest :

“We have recognized our new friend, but we still miss the insignia of the Order on him.”

“Thou must bring him to the soothsayer, who will not refuse those signs if the man be worthy,” was the reply.

The soothsayer, on hearing the demands of the candidate, rose, taking an urn that stood prepared in front of him, and with the wine which it contained he sprinkled the novice three times, saying : “Human life must enjoy the pleasures of the spirit in order that the divinity which dwells in us be proven.”

And taking from a little box a blue belt he adorned the initiate with it :

“With this girdle I fasten thy heart tightly to ours, brother to brethren. Never loosen the tie ! And woe to thee if thou committest any action mean enough to tear thee from us !”

Greeting him with the kiss of fraternity, he said : “Welcome, brother ! and be thou recognized as brother by all who are here assembled ! Peace and joy I wish thee all thy life !”

Returning to the west, he addressed the high priest :

“Only one of all the necessary consecrations is missing, that which thou impartest ; then he is ours entirely, he joins his work with ours and is then more fit to look at Truth, as well as to search for Wisdom. I pray thee, bestow on him the consecration of our Covenant !”

“Thou must first conduct him to the statue of the godlike Truth,” was the reply, “and make him lift the veil and prove whether he can stand the sight of naked truth.”

The searcher gladly showed his readiness to take up the challenge ; but the statue was entirely surrounded by a veil of heavy silk material, interwoven with threads of gold. Just when the candidate touched the veil to tear it down, flames of fire hissed all around him, thunder rolled, and lightning flashed through the novice, throwing him unconscious to earth. In this condition he was taken into the lobby, where he was nursed, and when recovered, brought back into the temple. No trace was here to be seen of the occurrence. The preparer led the consecrated member to the main altar ; there the high priest solemnly received them both in the deepest silence. Finally he spoke :

“Thou hast boldly tried to lift the veil of Truth. Thou hadst not

the necessary strength; such is the way of mankind, trusting wrongly in their feeble strength, they prove thereby their ignorance as well as lack of knowledge of their own self. Weigh thy strength before thou actest; thus alone canst thou avoid danger such as thou hast just escaped from!"

The high priest with his assistants then approached the initiate, to perform with them the necessary function. He took a golden vessel containing fragrant oil, and having anointed the novice's palms, he handed the vessel to the keeper of the utensils to anoint his temples; the soothsayer followed, anointing the breast. And the high priest, putting both hands upon the head of the anointed, said:

"I consecrate thee to the service of eternal deity. I consecrate thee to thy welfare and to ours. Use now all thy strength to be able to look at the bare-faced Truth and to recognize the Divinity living both in thee and around thee. But such practice must commence with the smallest number, the important meaning of which thou shall not learn before nine times the night hath relieved the day. Thou must start from the first sign, because only by progressing with the utmost regularity canst thou attain those steps of knowledge for which thou art prepared by this day's work."

He surrendered the blue bonnet to the new consecrated, and, kissing him upon his forehead, he repeated the words:

"I greet thee, consecrated one! Be welcome, consecrated one! In peace, in joy, and in the light of knowledge mayest thou walk thy path forever!"

Then the preparer led the novice around the temple for the second time; again three times he stopped with him, exclaiming: "Behold the warden of the temple!" and conducted him to the end of the north side, where the new disciple occupied the last seat. Finally the soothsayer taught him the watchword of the first degree, the meaning of which was "silence," and in addition a special way of shaking hands, whereby the initiates could recognize one another. The whole meeting having then joined in a hymn in the praise of Truth, Friendship and Fraternal Love, the high priest extinguished the three flames in the urn standing before him as a sign that everything was finished, and all the attendants to the ceremony left the temple in deepest silence.

After the reception the new warden of the temple received a thorough instruction in the functions of his office, the guarding of the "gate of Humanity," and all the other duties of the first degree. The more painstaking he was to penetrate into the essence and the symbols of his

office, the more constancy and zeal he showed in such progress, the quicker the second degree was conferred on him. This, too, was preceded by examinations; they began with fasting and finished with the fighting of sensuality. The fasting being done, the applicant for graduation was conducted to the so-called "black chamber," where for a second time he was left to loneliness and hunger. After some time had elapsed the most beautiful and most charming women of the priests came up to him, offered him the most palatable of dishes and beverages and tried to arouse his sensuality in every imaginable manner. In case he resisted all these temptations and enticements and had manfully vanquished his sensuality, the preparer appeared to examine him in all the sciences and everything else he had been instructed in during the former degree. When the candidate for advancement had passed the scientific examination, he was conducted to the meeting of the consecrated ones.

There the keeper of the utensils received him, holding a vessel of water in his hands, and the soothsayer asked the candidate on his entrance whether he had conscientiously complied with all the duties as a guardian of the temple and as a human being, and whether he had lived in chastity and purity. The answer being satisfactory, the water from the kettle of the keeper of the utensils was poured over him and, at the same time, the preparer threw a living trained snake at him, which clasped around him instantaneously. Wherever he turned similar snakes came out, winding themselves around his limbs. When the candidate remained unshaken the preparer brought him to a place between two high columns, where a gryphon was sitting holding in his claws a four-spoked wheel. At this spot he had to repeat the oath of secrecy; he was then taught the symbols of the second degree and instructed that the two columns represented allegorically Orient and Occident, that the gryphon stood for the sun, and that the four spokes meant the four seasons. He was given as a distinction the staff of Æsculapius, and was told the pass word and sign of the degree. The word referred to the first fall of man, and the sign was given by crossing the arms over the breast. As to the act of consecration, it may be added in short that it was similar to that of the first degree, with the exception of the preparer's calls which, at the halts in the procession inside of the circle, this time had the formula: "Behold the graduate!"

If I have succeeded in demonstrating to you that already in olden times humanity's most noble genius hovered above the union of those priests and inflamed the blaze on the altar erected to the love of man-



kind, to whose worship were consecrated all their hearts and souls, I hope I have proved that the sublime purpose of this union was to enoble man, that it was moral and spiritual perfection; in other words, their tasks and aims were just the same as ours, the ones to attain which we work and toil up to this very moment. I have, furthermore, no doubt that those old symbols and the ceremonies struck you more than once like well known tunes by their reminding you of the new allegory of our own brotherhood. And although no historical connections between those mysteries of yore and the Freemasonry of to-day can be shown you will surely agree with me that ethically there exists a bond which firmly holds together the philanthropists of every age to serve real progress, absolute liberty, pure truth; in short, the enlightenment and the refinement of the human race. As Schiller said:

“ By pass the near, by pass together the old generations,  
Homer's Sun, O behold ! likewise smileth on us ! ”



THE  
ATWOOD GRAND LODGE.

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BY THE LATE  
R.:W.: JOHN G. BAKER,

*Past Grand Librarian.*

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Brother Barker delivered the following lecture at a meeting of the Masonic Historical Society, in the Rooms of Silencia Lodge, No. 198, in 1899. It was the last time he spoke in public.



## THE ATWOOD GRAND LODGE.

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In the year 1837, York Lodge No. 367, passed a resolution to celebrate the anniversary of St. John the Baptist's day, by an oration, dinner, procession, etc., and appointed a committee of five brethren to wait upon other Lodges, and request their coöperation. The result was, that Benevolent, Silentia, and Hibernia Lodges, each designated a committee to unite in carrying into effect the above resolution.

At a joint meeting of these several committees, they deputed a sub-committee of five, to call upon the R. W. Deputy Grand Master, James Van Benschoten, and the R. W. Grand Secretary, James Herring, and submit the following question to them: Is there any Article in the Constitution, which prohibits a procession on St. John's day, without a dispensation from the Grand Master or his Deputy?

In performance of this duty, they proceeded to the Grand Secretary's office, and there found the Deputy Grand Master, Van Benschoten, and Grand Secretary Herring, to whom they put the foregoing interrogatory, and received the following reply: "You have got the Constitution—read it for yourselves." To which W. Br. John Bennet replied: "We are aware of that; have searched and cannot find any Article which denies a Lodge such right; but we came here for your official opinion, and expect a respectful, or at least, an official answer."

Brothers Herring and Van Benschoten both then decided, that there was nothing in the Constitution which prohibited any regular Lodge from celebrating that day in the usual manner, without a permission from the Grand Lodge.

The committee of inquiry reported accordingly to the joint committee then in session, who thereupon selected a committee of arrangement, who performed their duties, by engaging a church, orator, music, dinner, etc.

Due notice of the contemplated celebrations was forthwith published in all the principal newspapers of the city.

Meantime, ten days had elapsed without any objection being interposed, or even suggested, by any party whatever.

On the evening of June 23d R. W. James Van Benschoten issued a proclamation, which was attested by R. W. James Herring, Grand Secretary, prohibiting the procession or celebration. The same was delivered to the chairman of the Committee of Arrangements, W. B. Henry C. Atwood, at 11:30 p. m. of said date by the Grand Tiler, and a copy was delivered to W. B. Bennet, Master of Benevolent Lodge on the morning of the 24th, while assembled at their Lodge Rooms at the Howard House on Broadway.

The following morning, at 9:30 o'clock, Brothers Van Benschoten and Herring appeared in person at Union Hall, and sent for W. Bro. Stewart, requiring his attendance in the Lodge room. This summons he promptly obeyed. After exchanging the usual civilities, Brother Van Benschoten inquired what was the meaning of the assembly, after the edict of the previous day.

He replied, that he knew of no Constitutional Rule or Regulation of the Order, which authorized him to issue such an edict; and further, if it ever did exist, he had waived it, by informing the committee, that any Lodge had a right to celebrate this anniversary, in the usual manner, without a permission from the Grand Lodge. He furthermore remarked, that, at all events, it was evident that the prohibition was ill-timed, as all the arrangements had been effected—the expenses incurred—and that the church was then nearly filled with ladies and gentlemen, awaiting their approach.

His reply was: "I know my duty and my prerogatives; I shall perform the former, and exercise the latter."

Brother Atwood's answer was that no such prerogative existed, and that he knew his rights and knowing them, dared maintain them!

The proclamation was then read by order of the Deputy Grand Master to the brethren assembled, there being about 300 present. By unanimous vote, they decided to proceed, and, under the direction of the Marshal of the Day, the ceremonies and programme were fully carried out as arranged by the committee.

On the 12th of July following, at a special meeting of the Grand Lodge, Bro. Van Benschoten, D. G. M., presiding, preferred charges against W. Bro. Atwood and W. Bro. Piatt, for appearing in said procession, and encouraging the same.

A motion was thus made to refer the subject to the Grand Stewards' Lodge, and the Grand Officers were instructed to present the charges. To the resolution Bro. Atwood objected on two grounds:

First—That any action of the Grand Lodge affecting the gen-

eral interests of the craft, except at the annual communication, was contrary to the constitution.

Second—That the Grand Stewards' Lodge was an improper tribunal to try the question, as it was composed of the first six officers of the Grand Lodge and twelve Masters of Lodges, and as the former were instructed by the Grand Lodge to prefer the charges, they would consequently be both judges and accusers.

Notwithstanding the objections, Bro. Herring urged the question, and the Deputy Grand Master put it to vote and it was lost.

Bro. Willis then called for another vote, which the tellers should count. Two tellers were appointed for the occasion, instead of the Wardens, whose duty it was to perform the same, agreeable to the Constitution.

A call of Lodges was called for and denied, the vote was taken by the tellers and reported by them as lost.

A third vote was taken and the Deputy Grand Master declared it carried, although several of the Masters assembled protested, all agreeing that the vote stood 33 affirmative, and 45 negative.

R. W. Bro. Marsh arose and exclaimed: "Brothers, for God's sake, pause before you take this step! You are about to open a breach which will take a long time to heal, and bring disgrace upon the Order!" A deaf ear was lent to all remonstrances, and the resolution was declared adopted.

The Grand Stewards' Lodge was convened July 19th, and proceeded in the trial of the accused brethren and was continued during the evenings of July 24th, 26th and 31st, resulting in the expulsion of the defendants by said Grand Stewards' Lodge.

On August 6th, action was taken in the case of York Lodge, No. 367, and at the session of the Grand Stewards' Lodge held August 9th, it was made known that the said Lodge had ignored the findings of the body of July 31st, and had called upon the W. Bro. Atwood, to preside at the next meeting of their Lodge.

The Grand Stewards' Lodge then, on motion, declared the warrant of the said Lodge forfeited and the officers and brethren expelled.

On August 16th the Grand Stewards' Lodge again assembled and proceeded to try the charges against certain officers of *Silentia*, *Benevolent*, *Lafayette* and *Hibernia* Lodges. The body was adjourned from time to time, viz.: August 18th and 22d, and on the evening of August 23d the accused brethren were found guilty and declared expelled.

Brothers Atwood and Piatt presented themselves at the quarterly communication of the Grand Lodge, in September following. They appeared at the door of the Grand Lodge, ready to meet that body, and appeal from and protest against the proceedings of the Grand Stewards' Lodge, but were informed by Bro. Herring that they could not be admitted—that they were expelled Masons. They remarked, that they could not be expelled, until the proceedings of the Grand Stewards' Lodge were approved. His reply was, "You cannot be admitted at any rate."

Brothers Piatt and Atwood then sent in a note, requesting an adjournment of the Grand Lodge, to give them time to prepare an appeal and protest. This was granted. The following week they presented, through the W. Master of St. John's Lodge, No. 1, Charles F. Lineback, an appeal, couched in respectful language, the reading of which Bro. Herring objected to, but the Most Worshipful Morgan Lewis, Grand Master, decided it must be heard.

Finding that the Grand Master was determined that justice should be rendered, Mordecai Myers moved an adjournment until 9 o'clock next morning, which was carried. But so soon as the M. W. Grand Master Lewis left the room, Mordecai Myers, who had been acting as Deputy Grand Master, called the Grand Lodge to order, and passed a resolution not to read or receive the appeal.

On receiving this information, a meeting was called at Castle Garden, to take the subject into consideration. Committees were appointed to intercede and even remonstrate with Herring and Van Benschoten, but all their efforts were unavailing.

Being now thoroughly convinced, that, under the imperious sway and usurped authority of certain rulers of the Grand Lodge—justice had for a season fled from her precincts—the sanctum sanctorum been profaned—the sacred altar of Masonry desecrated, and the once social and fraternal circle ruthlessly invaded by the unappeasable and malicious hand of persecution, a course of action was decided on.

On Monday, September 11th, 1837, a meeting was held at the Howard House. W. Charles F. Linebach, Master of St. John's Lodge, No. 1, presided. Lodge was opened under the Warrant of Benevolent Lodge, No. 142. W. Henry Marsh and several other members and representatives of the Grand Lodge were present, when it was decided to form a new Grand Lodge, and adopt the Constitution under which the brethren had heretofore hailed. Bro. Henry Marsh was elected Grand Master; Bro. Orlando Warren, D. G. M.; Bro. Thomas S. Brady, G. G.



W.; Bro. J. W. Timpin, J. G. W.; Bro. Charles F. Linebach, Gr. Sec.; Bro. William Cuscadden, Gr. Treas., and on September 27th the newly formed Grand Lodge was consecrated and the officers installed by the M. W. Brothers Gen. John S. Darcy and Japtha H. Munn, Past Grand Masters of the Grand Lodge of New Jersey, the former presiding and acting as Grand Master, assisted by the latter as Deputy Grand Master, and acting Grand Marshal.

Warrants were then issued to:

Benevolent Lodge, formerly No. 142, as No. 1.

Silentia Lodge, formerly No. 360, as No. 2.

York Lodge, formerly No. 367, as No. 3.

Warrants were subsequently granted to Mount Lebin Lodge, as No. 4; Munn Lodge, as No. 5, and Fidelity Lodge, No. 6.

Little progress was made during the period from 1841 to 1847. Independent Lodge, No. 7, was created and formed a refuge for all the brethren until the date last mentioned, when Lodges Nos. 8, 9, 10, 11 and 12 were created as Armour, Darcy, Marsh, Courtland and Philipstone Lodges.

During this, previous to the year 1850, three Lodges pronounced by Brothers Herring and Van Benschoten to have been expelled, had multiplied nine times, even to the number of twenty-seven. The three hundred brethren pronounced by the same authorities, to have been ostracised, had increased to the goodly number of 4,000—good men and true—who, viewed as citizens or Masons, were equal in intelligence, moral worth and respectability, to a like number of men or Masons, in whatever part of the world they may exist.

At the June communication of the Grand Lodge of the State of New York, 1850, there were presented and adopted, resolutions tending to a union, a committee was appointed, and they refused, presenting the following propositions:

“1st. Recognition of Lodges subordinate to St. John’s Lodge, as regular MYasonic bodies.

2d. That their members are lawful Masons.

3d. That they (the Lodges) be put on the Registry of the Grand Lodge of the State of New York.

4th. That each and every of such Lodges may at any time, with their own consent, come under the jurisdiction of the Grand Lodge of the State of New York.

5th. That if St. John’s Lodge shall, on or before the next June communication, by a vote of their body, decide to give up their organization as a Grand Lodge, and proffer themselves to the Grand Lodge of the State of New York—

their Grand Officers and Past Grand Officers, shall be received and admitted as Past Grand Officers of the Grand Lodge of the State of New York.

We, the undersigned, pledge ourselves to carry the above propositions into effect, if adopted by the Grand Lodge of the State of New York.

DAVID COCHRANE, G. L.  
HENRY C. ATWOOD, G. M.  
DAN'L SICKELS, J. G. W.  
ROB'T MACOY, G. Sec'y.

Resolved, That the Grand Lodge of the State of New York do agree to the foregoing propositions.

SALEM TOWN,  
JOHN L. LEWIS,  
JARVIS M. HATCH,  
THO'S DUGAN,  
J. S. PERRY.

On motion, the report was accepted, and the resolution unanimously adopted.

These propositions were also unanimously ratified by St. John's Grand Lodge.

The union was consummated at Triplar Hall on Broadway, December 27th, 1850, the Lodges under the Grand Lodge of the State assembling at the City Hotel, and the Lodges under the St. John's Grand Lodge assembled at their hall in Grand street, near Forsythe, both bodies marching in public parade accompanied by guards of Knights Templar. The approach of St. John's Grand Lodge was heralded by a flourish of trumpets. Being duly announced and admitted, they were received with the Public Grand Honors.

The whole scene at this time was truly magnificent and intensely exciting. Each tier of the immense saloon was densely crowded by the youth and beauty of our city. The stage, considerably enlarged beyond its ordinary dimensions, was occupied by the Grand officers; the officers of the Grand Lodges of Connecticut and New Jersey; the invited guests from our sister States, and other brothers of high rank in the Order. On one side of the Grand Master rested the Sacred Ark with the Cherubims, and on the other side the Holy Bible, Square and Compasses, resting on a crimson cushion. The members of the subordinate Lodges, attended by their officers, were ranged along the floor of the hall.

The entire area and platform of this immense saloon, was now thronged with between three and four thousand Masons. The numerous flags and banners, bearing aloft various striking Masonic em-

blems and devices—the gorgeous regalia of the Grand officers, their glittering jewels—the appropriate and beautiful clothing of the officers and members of the Blue Lodges, contrasting with the bright Scarlet of the Royal Arch Mason and the antique costume of the Templar—combined to form a Masonic pageant never equaled in the New, and probably never surpassed in the Old World.

But the enthusiasm and deep heartfelt joy manifested by all the brethren present, far surpassed, in the estimation of the sincere lovers of our Order, the dazzling brilliancy and splendor of this sublime and never-to-be-forgotten scene.

The M. W. Grand Master of St. John's Grand Lodge, Henry C. Atwood, then arose and made a short address, congratulating the brethren upon the occasion, which they were about to celebrate. Addressing Grand Master Milnor, he narrated in brief the circumstances under which the dissension originally occurred. Speaking of himself and companions who had left the Grand Lodge, he said the olive branch had been extended to them, and they had returned—but not alone; no, they were attended by this escort—(pointing to the numerous assemblage of persons in the center of the house). He concluded by saying, "I present them to you as Masons—Masons by name, and by practice."

Grand Master Milnor replied:

"Most Worshipful Sir and Brother—In the name and on behalf of the Grand Lodge of the State of New York, I bid you and your associates welcome. As the official head of the Grand Lodge, I receive you and your brethren, Masons good and true, who have faithfully endeavored to promote the great principles of our Order, as members of this Jurisdiction—hereafter to be recognized as such—entitled to all the rights and privileges thereunto belonging.

"My Brethren: The union, so long desired by the Masons, not only of this great State, but throughout the United States, is now completed. All difficulties which heretofore may have existed, are ended. The wall of partition is broken down, never I trust to be rebuilt. There seems a peculiar propriety that such a union should be consummated on this day—a day held sacred by all Masons—a day on which multitudes of the brethren, throughout the civilized globe, are gathering together to renew their pledges of love and fidelity—to rekindle their zeal—to confirm their faith.

"My Brother: I am but the organ of others. There are hundreds of hearts around us, beating responsive to mine. When I bid you a fra-

ternal welcome, I extend to you the Grip of Fellowship, and receive you amongst us as a Past Grand Master of the Grand Lodge of the State of New York."

A round of cheers of welcome was given by the Grand and Subordinate Lodges, and each brother grasped his fellow by the right hand in fraternal embrace, consummating the Glorious Union.

Next followed the presentation of Warrants. The Masters of the several Lodges were called upon to come forward and receive their new warrants.

The first Master called was W. Thomas Abbot, of Independent Lodge, No. 7. The Grand Secretary read to him the new charter of Independent Lodge, which henceforth is No. 185. The other Masters were next called forward, but the ceremony of reading the charter was not performed in any instance except the first. The following are the names of these Lodges, with the new numbers which they received with their charters:

Lodge.	No.	Lodge.	No.
Armour.....	186	Silentia .....	198
Darcy.....	187	Harmony .....	199
Marsh.....	188	Zeradatha .....	200
Continental.....	189	Joppa .....	201
Munn.....	190	Zschockke .....	202
Lebanon.....	191	Templar .....	203
Benevolent.....	192	Palestine .....	204
Ulster.....	193	Hyatt .....	205
Piatt.....	194	Empire City .....	206
Excelsior.....	195	United States .....	207
Solomon's.....	196	Atwood .....	U. D.
York.....	197	Worth .....	U. D.

German Pilgrim Lodge, No. 179, had come in the Grand Lodge the year previous.

And so, for a time, there was PEACE.

Having thus briefly traced the Origin, History and Dissolution of St. John's Grand Lodge, we are proud to say that the brethren have been ever staunch in their adherence to the Grand Lodge now existing. Through said union, the difficulties existing in the State through the existence of the Grand Lodge known of the Phillip's Grand Lodge were healed in 1858.

It must be borne in mind that the so-called St. John's Grand Lodge of 1853-58 had no connection with the St. John's Grand Lodge of 1837-50. None of the said Lodges of that body seceded or united with the schism of that date.





# WEBB'S MONITOR.

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BY

M.:W.: JOSIAH H. DRUMMOND,

OF MAINE,

*An Honorary Member of the Society.*

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[Published in 1879 in the FREEMASONS' REPOSITORY.]





## WEBB'S MONITOR.

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There has never been published an account of the various editions of this famous book. Bro. Robert Morris published a partial account in the "American Quarterly Review" (Vol. II. p. 421). There were published editions as follows: One in 1797, 1802, 1805, 1808 and 1812; three in 1816; two in 1818; one in 1821; one in 1822 (in Spanish); one in 1858 (Carson's); one in 1859 (Morris's); one in 1863 (Carson's second edition); one in 1868 (Morris's second edition), and one in 1858 (Chase's).\*

I propose to give a description of the earlier editions:

1. The first edition (1797), is a duodecimo volume of 284 pages, exclusive of the title page and table of contents (not paged), making 12 more. It was printed in two parts, with title page to each; that of Part I. is, "The Freemason's Monitor; or Illustrations of Masonry; in two parts. By a Royal Arch Mason, K. T., K. of M., etc., etc., Part I., Printed at Albany, for Spencer & Webb, Market street, 1797." The copyright was claimed September 12, 1797, and the Preface is dated September 26, 1797. The same Preface is continued through all the subsequent editions, issued during Webb's life, without change or addition.

In the Preface Webb states that the "Observations upon the first three degrees are principally taken from 'Preston's Illustrations of Masonry,' with some necessary alterations." Preston had divided the first lecture into six sections; the second into four; and the third into twelve; Webb reduced the first to three, the second to two, and the third to two; but in subsequent editions he adds a third section to the third lecture.

In this edition, Part I. is divided into four books (the fourth being erroneously numbered third; the first book is divided into ten sections; the second into seven sections; the third into two sections, one of which is numbered one, and the other eight; I think the heading "Book III." the first time it occurs was an error): the fourth book

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\* There has been several subsequent editions or reprints of Chase's Webb.

(headed Book III.) is not divided into sections. Part II., which is devoted to the Ineffable Degrees, from the fourth to the fourteenth inclusive, is not subdivided into books or sections.

The first book is entitled "A Vindication of Masonry, including a demonstration of its excellency." Six of the ten sections in this book are wholly omitted in subsequent editions; and the fourth section, entitled "Masonry Considered Under Two Denominations," consists substantially of the explanation of Operative and Speculative Masonry, as given in later editions in the second lecture. In this edition, in explaining "the Government of the Fraternity," the author says, there are three classes of Masons; but in the next edition, he says, there are several classes, and describes those of the various degrees up to the Royal Arch inclusive.

No mention is made in this edition of the Order of High Priesthood, the Council Degrees, or the Order of the Red Cross. He devotes ten pages to a history of the Knights Templar and Knights of Malta, but gives no description of those Orders as now conferred.

The second and third Books are devoted to the monitorial part of the work; the charge in every degree is given at the close of the first section. The monitorial portions are quite meagre as compared with our present Monitors; probably for the following reason given by him: "When these topics are proposed in our assemblies, we are not confined to any particular mode of explanation; every man being at liberty to offer his sentiments under proper restrictions."

I note that he uses the word "Chapter" in relation to a Lodge of Master Masons; the word "Order" to signify the Institution; and the word "Compasses," and not "Compass."

The fourth Book contains a "Sketch of the History of Masonry in America."

At the end of Part II. are nine Masonic Songs, three of which are signed "W." in my copy; but the "Most Excellent Master's Song," which was written by Webb, does not bear his initial. I am informed that Brother Carson has a copy of this edition, in which another of the songs (the Senior Warden's Toast) is signed "W."

Some copies of this edition have an Appendix containing the Constitution of the General Grand Chapter; as this Constitution was not printed till 1799, the sheets of the Monitor must have been kept on hand unbound.

There are other interesting features in this edition, but this sketch is already too long.

2. The second edition (1802) contains 12 and 300 pages. Its title page is "The Freemason's Monitor, or Illustrations of Masonry, in two parts. By Thomas S. Webb, Past Master of Temple Lodge, Albany, and High Priest of the Providence Royal Arch Chapter, Part I. New York, printed by Southwick & Crocker, No. 354 Water street; 1802."

On the third page is a certificate of Spencer that he had sold his interest in the copyright to Webb. On the fourth page is the recommendation of the Grand Chapter of Rhode Island, dated July 7, 1802.

The divisions into Books and Sections is omitted, Chapters being substituted.

The Charge now used in opening a Lodge is substituted for a brief prayer in the former edition.

The Charge in the first degree is placed at the end of the third section and reduced in length: the description of the working tools is introduced in the first section; the explanation of the lambskin in the second; the exposition of the cardinal virtues in the third; and other matter is added.

Similar changes are made in the second and third lectures; but in the third, a third section is added after the Charge. The prayer now used in the third degree was first introduced in this edition in place of the brief one given by Preston. In the description of the symbols (first now introduced) curious errors are made; "Pot of Incense," is printed "*Pal* of Incense." Chisel is spelled Chissel, and Zeredathah is given Zenedathah (as also in the former edition).

In the Mark Degree the passage from the Revelations is introduced, as well as a description of the Working Tools.

The ceremonies given in connection with the Past Master's Degree, are enlarged and amended. The description of the Chisel and Mallet given in the former edition at the installation of the Master of a Lodge is omitted in this.

The four pages devoted to the Most Excellent Master's Degree in the first edition are increased to nine in this.

The Royal Arch Degree is considerably changed; more Scriptural readings are introduced and the arrangement is different.

Although there is no Book I., yet at the end of the Royal Arch Degree is a heading "Book II." The second Chapter is devoted (as printed) to the Order of Knights of the *Bed Cross*." In the next Chapter a part of the Scripture readings for the Orders of the Temple and Malta are given. The two succeeding Chapters are devoted to the Order of High Priesthood and the General Grand Chapter (called

“Grand Royal Arch Chapter of the Northern States of America”), the Constitution of which is given in full.

The history of Masonry in America is given in Part II. Two of the songs given in the former edition are omitted.

In this edition he uses both “Compasses” and “Compass;” but in the subsequent editions “Compass” only.

3. The third edition (1805) contains 12 and 324 pages, to which are added in my copy the Proceedings of General Grand Chapter in 1806, increasing the number of pages to 345; but the last sheets were undoubtedly printed and added after some copies had been published.

The title page is: “The Freemason’s Monitor, or Illustrations of Masonry, in two parts, by Thomas Smith Webb, Past Master of Temple Lodge, Albany, G. H. P. of the Grand R. A. Chapter of Rhode Island, and Grand Master of the Providence Encampment of Knights Templars, etc. A new and improved edition, printed for Henry Cushing and Thomas S. Webb, Providence. Sold also by Harrison & Hall, Mill Bridge, Boston; Cushing & Appleton, Salem, and Thomas & Whipple, Newburyport, 1805.”

Webb copyrighted it in his own name, in the Rhode Island District.

In the recommendation of the Grand Chapter of Rhode Island, he prints “John Carlisle,” instead of “John Carlile” in the former edition.

It is divided into Books and Chapters.

The introductory Chapters are rewritten and shortened. The form of petition for initiation is first given, with directions as to the manner of proceedings thereon.

In this edition the phrase in the Prayer at initiation, “to display the beauties of godliness” is changed to “to display the beauties of virtuousness,” which is continued till the edition of 1816, when it is again changed to “to display the beauties of Brotherly love, relief and truth.”

The arrangement is somewhat changed: in the former edition the description of the lambskin is given in the second section, while in this it is given in the first—but the presentation of it is in the second section in both editions.

The third section is greatly enlarged: the form, supports, furniture, ornaments, and jewels of a Lodge are described; and “the point within a circle” is introduced. But the general observations on the cardinal virtues are omitted and the Charge is again abbreviated. An error in the numbering of the Chapters in the preceding edition is corrected.

The second Lecture is substantially the same as before, except that it is shortened by omitting general observations.

In the third Lecture, the passage from Ecclesiastes is introduced, and the Charge placed at the end of the third section.

In the Mark Degree, new Scripture readings are introduced.

The ceremonies in connection with the Past Master's Degree are changed and enlarged—those for “laying foundation stones of public edifices” being first introduced.

In the Most Excellent Degree, a considerable portion is included in brackets, to be omitted at discretion.

A small part of the Lecture in the Royal Arch Degree is omitted, and the Charge slightly abbreviated.

He introduces the Order of High Priesthood in the first Book immediately after the Royal Arch Degree.

The second Book is devoted to an account of the General Grand Chapter and the Grand Chapters of Massachusetts, Rhode Island, Connecticut, New York and Pennsylvania.

The third Book is devoted to the Orders of Knighthood; and the fourth to a brief sketch of the Grand Encampment of Pennsylvania, “and Rhode Island and the jurisdiction thereunto belonging,” and the Encampments in New York, Maryland and Massachusetts. Two of the officers of the Grand Encampment of Rhode Island, etc., hailed from Massachusetts. In March, 1806, the name was changed to “United States Grand Enampment,” and as this change is not noticed in this edition of the Monitor, it must have been printed before that date.

Book I. of Part II. is devoted to the “Ineffable Degrees,” and is the same as in the former editions. In Book II. is a history of Masonry in America, with a brief sketch of the Grand Lodges with lists of their subordinates.

Two of the Songs (Royal Arch and Knights Templar) are omitted, and the four written by Webb are credited to him.

In my copy, as before stated, an Appendix follows, containing the Proceedings of the General Grand Chapter in 1806, which were not published, so far as I can learn, in any other manner.\*

4. The next edition (1808) contains 12 and 336 pages. The title page is the same as that of the former edition, except the publishers' names and imprint—“Published by Cushing & Appleton, at the sign

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\* This appendix appears in six copies in different hands so it may safely be contended that it appeared in all, that, in fact, a copy of the edition without it would be incomplete.

of the Bible, Salem; and by Henry Cushing, at the Bible and Anchor, Providence. Joshua Cushing, Printer, 79 State street, Boston, 1808."

The monitorial portions of this edition are almost literally the same as in the preceding edition. The history of the Grand Lodges and the Grand Chapters is brought down to date; the Proceedings of the General Grand Chapter in 1806, are incorporated in the body of the book; and the Constitution of the "United States Grand Encampment," as amended in 1807, is given. Two songs (the Past Master's Ode and Anthem published in the edition of 1803, among the Past Master's Ceremonies) are added at the end of the volume.

5. The fifth edition (1812) is a substantial reprint of the former; in the account of the Grand Lodges some new particulars are added. It contains 12 and 300 pages; has the same title page except the imprint which is "Salem, published by Cushing & Appleton. Joshua Cushing, Printer, 1812."

6. The three editions of 1816 are almost identical in contents.

One contains 12 and 322 pages; was published by Cushing & Appleton, at Salem; and was printed by "Flagg & Gould, Printers, Andover."

One contains 12 and 312 pages; was published by Cushing & Appleton, at Salem, but was printed by "Ezra Lincoln, Printer, Boston."

The other contains 12 and 300 pages, and the imprint is "Montpelier, Vt., published by Lucius Q. C. Bowles. For sale by him and by Cushing & Appleton, Salem, Mass. (Proprietors of the copyright.) Walton & Ross, Printers, 1816."

The most important additions in these editions consist of the ceremonies for the constitution of a Chapter and the installation of its officers; and the Manual of the Order of the Temple. In the two Salem editions the word "Sash" is omitted in the description of the clothing of a Templar; in the one printed by Lincoln, "Carlile" is given "Carlisle;" and on the title page of this copy is a cut of a sun, moon, Bible, square, etc., which is given again at the end of the history on page 303. In the Montpelier edition "gavel" is printed "gravel," and the error is noted in an "Erratum." The Montpelier edition also contains a chapter of four lines relating to the Grand Chapter of Pennsylvania, and a chapter of about half a page containing an account of the organization of the Grand Chapter of Vermont, not found in the other two editions.

7. The two editions of 1818 are identical in contents. My first impression was that the copies are only different varieties of the same

edition, inasmuch as the pages, and even the location of every word, and parts of words in different lines, are the same in both, except the numbering of the pages as hereafter noticed.

But I find that one edition was printed by "Ezra Lincoln, Boston," and the other by "Flagg & Gould, Andover." In the former the "long s" is used, while in the latter it is not. In these editions "Rules for the guidance of Christian Freemasons" are introduced. In the Lincoln edition, Parts I. and II. are paged separately (12, 248 and 60); and these Rules (pp. 1-3) are also paged separately; in some copies they are bound in between Parts I. and II. and in other copies at the end of the volume. In the Flagg & Gould edition, these Rules are between Parts I. and II., but the whole is paged consecutively (12 and 312); this edition has the same cut the Lincoln edition of 1816 had; but whether the Lincoln edition of 1818 has it or not, I cannot tell as my copy is badly mutilated. In both these editions, the recommendation of the Grand Chapter of Rhode Island is headed "Sanction."

The monitorial portions of these editions are identical with those of the editions of 1816, except that in the Order of High Priesthood, by a printer's error apparently, several lines are dropped out of the Scripture reading, from the seventh of Hebrews; and except in the Orders of Knighthood.

The Proceedings and constitution of the General Grand Chapter for 1816 are given instead of those of 1807; and Chapters are added giving an account of the organization of the Grand Chapters of South Carolina, Ohio, Kentucky and Vermont (from Montpelier edition of 1816).

The Monitorial of the Red Cross is modified and enlarged, and the arrangement of that of the Order of the Temple somewhat changed.

An account of the organization of the General Grand Encampment in 1816, with the Constitution, is substituted for his former account of "Encampments of Knights in America."

The "History of Freemasonry in America," is also partially rewritten.

9. The edition of 1821 has 12 and 324 pages; it was published by Cushing & Appleton; and printed by John D. Cushing, Salem.

As Webb died in July, 1819, this edition would naturally be scarcely more than a reprint of the preceding edition; and such is the fact, even the error in that edition being continued. There is, however, added at the close of the Royal Arch Degree a "Chronology of Events Appertaining to the Tabernacle and the Temple," consisting of four pages.

The "Rules for the Guidance of Christian Freemasons" are placed at the end of the book, after the Songs. All the former editions have a full title page to Part II.; but this edition has a half title to that Part.

10. In 1822, H. C. Carey and I. Lea, published at Philadelphia a volume of 8 and 292 pages, purporting to be Webb's Monitor, translated from English into Spanish. I do not think it follows absolutely any of the editions; it purports to contain the Constitution of the General Grand Chapter adopted in 1816, but an examination shows that it was that of 1806; it follows most closely the edition of 1816.

11. The editions of Carson, Morris and Chase, are so familiar to the Craft that no particular account of them is required.

There may be other editions of which I have no knowledge; indeed I once heard of an 1814 edition, but on strict inquiry, I could find no evidence of its existence.

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The copy of the first edition from which the reprint issued in 1899 by the Masonic Historical Society of New York, was made contains an important typographical error which seems to have escaped previous notice. At the bottom of page 81 are the words "Printer or Post-Master." The error was so obvious that it was at once determined to change it to Present or Past-Master, but reflection suggested that, as the purpose of the reprint was to present the first edition of the Monitor without change, it was better to let the error stand. No other copy of the first edition I have seen, or have had examined, contains this curious typographical blunder. This proves that the sheet was probably an early one, and that Webb made his final corrections on his book as it was being "worked off," to use a technical term.







MISCELLANY.



## NOTES FROM THE HISTORY OF TEMPLE LODGE, ALBANY.

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In a manuscript history of Temple Lodge, No. 14, Albany, N. Y., in the possession of the editor of this work many interesting details of its early history are to be found. It says:

"The earliest minute book commenced December 28, 1796, and ends June 23, 1800. After having been lost for a period of time beyond the memory of its oldest member, this book was found in a junk shop in New York City, and returned to the Lodge in 1884 by a grandson of Thurlow Weed, one of the most active workers in the anti-Masonic Crusade of 1826. In associating with the members of the Albany Lodge, Brother Hanmer discovered many of them to be Royal Arch Masons and in September, 1797, he called a meeting of them at the rooms of Temple Lodge, and a lodge of Mark Masons was formed and called "Master Mark Lodge, No. 53, and until March, 1798, the Mark Degree was conferred in Temple Lodge, when the two Lodges separated. The beginning of the year 1798 found Temple Lodge in a flourishing condition, so much that a large room was procured and dedicated in ancient form. At the conclusion of that ceremony, it was, according to the minutes, 'proposed that the Secretary should collect two shillings from each member and visitor present to defray the expenses of the evening. Accordingly the brethren present indiscriminately paid two shillings, all except Brother Vischer.'"

"On January 4, 1800, on motion, made and seconded, it was 'Resolved, That the Lodge will join in the contemplated funeral procession on Thursday next in respect to the memory of our beloved Brother George Washington, and that the Secretary be directed to write the neighboring Lodges to join in said procession with Temple Lodge. Resolved, also, that the members of this Lodge wear white aprons, gloves, and stockings; also crepe round the left arm; also, Resolved, That they wear dark clothes, if they can make it convenient; also, Resolved, That the Lodge at Troy be requested to bring down with them their musicians and music belonging to their Lodge! This funeral procession ac-

cordingly took place, many of the neighboring Lodges participating after the interment, the brethren returned to Temple Lodge room where an elegant obelisk, intended as a monument consecrated to the memory of the illustrious deceased, was presented to the Lodge and ordered placed opposite the Junior Warden's seat."

About this time there was a dissatisfaction existing amongst many of the Lodges in the interior of the State as to the jurisdiction of the Grand Lodge, and on September 19, 1800, many objections were made to the new constitution of the Grand Lodge, and finally the following was adopted :

"Whereas, The holding of the Grand Lodge in the City of New York is deemed by this Lodge to be inconvenient for the brethren of the Craft residing here and in other parts of the State, and that the City of Albany would be the most proper, central, and convenient place; therefore, unanimously

"Resolved, as the opinion of this Lodge, that the Grand Lodge ought in future to be held in the City of Albany, or that there should be two Grand Lodges established, one to be held in the City of Albany and the other in the City of New York, under the superintendency of one Grand Master, and that in the latter case two Deputy Grand Masters be appointed, one residing in the City of Albany and the other in New York.

"Resolved, That the above resolution be transmitted to the several Lodges in the State of New York for their consideration."

Nothing further is mentioned regarding this matter until December 9, 1801, when the three Masonic Lodges of Albany jointly met and passed resolutions asking the several Lodges in the State, East, West and North, and as far South of the City of Albany as may be deemed expedient, to appoint one or more persons as proxies to meet in the City on February 15, 1802, to advise and adopt all necessary measures to carry into effect the formation of a separate and independent Grand Lodge to be established in said City. Undoubtedly the proxies met as called for by the resolution, but what was done the minutes of the Lodge do not show, although a regular meeting was held on February 17.

During the ten years (1801-1810) nothing of particular moment occurred. The Lodge met twice and sometimes thrice a month, making new members at almost every meeting, and dispensed charity with a liberal hand, not only to brethren of their own Lodge, their widows and orphans, but to those of sister Lodges, and on March 15, 1809, it was unanimously

"Resolved, That the Treasurer of Temple Lodge pay to the Treas-

urer of the Albany Humane Society thirty dollars as a charitable donation."

The matter of "refreshment" seemed to be of not a little importance at this time, for on March 19, 1800, it was

"Resolved, That some brother be appointed to procure refreshment for this Lodge, consisting of good brandy, spirits, crackers, and cheese, for which he shall collect one shilling from each member and visitor partaking of the same, and, for every neglect, he shall forfeit and pay the sum of 25 cents into the Treasury unless a reasonable excuse can be given."

And on April 1, 1801, it was

"Resolved, That, in future the stewards substitute beer for brandy and spirits for the refreshment in the Lodge."

The tin cups were also ordered to be scoured.

The brethren were again liberal on December 23, 1801, when it was

"Resolved that a good and handsome cocked hat be purchased for the use of the Master, the cost not to exceed ten dollars."

John Mills was raised in this Lodge, January 16, 1807, and was a constant attendant at its meetings, taking an active part in its proceedings until the commencement of the War of 1812, when he joined his regiment. He was killed at Sackett's Harbor and the minutes of June 12, 1813, read as follows:

"It having been announced to the Lodge that our Brother, Lieut-Colonel John Mills, has recently fallen whilst gloriously fighting in defence of his country; therefore

"Resolved, That the brethren of the Lodge duly appreciate the honorable circumstances of his death and entertain profound respect for his memory, and that they sympathize with his friends, relations, family, and country for his loss, as an infliction in common to all.

"Resolved, That a copy of the above resolutions be served on his widow by the Secretary."

His remains were buried at Oswego, and in 1844 brought to Albany and deposited in a vault in the Capitol Park. In 1882 the question of re-interring them in the Albany Rural Cemetery and there erecting a monument to his memory was agitated by the citizens and finally consummated on May 30, 1883. A grand display of military and Masonic bodies was had, Temple Lodge occupying the Masonic post of honor in the parade and at the grave taking a very conspicuous part in the exercises.

It will, perhaps, be interesting to mention that at a meeting of the Lodge, held during 1825, there was broached the project for the Lodge

of Albany to erect and support an academy at which the children of the Fraternity could attend. The matter was referred to a committee which apparently never reported, as the brethren throughout the State were soon after, in 1826, deeply interested in their own protection caused by the persecution of the Fraternity by the Anti-Masons, on account of the "Morgan Disappearance," and also to further party politics. At this time John O. Cole was Master, Horace Durrie, Senior Warden, and Martin Gaylord, Junior Warden. No minutes of meetings held in 1826 are to be found, but no doubt they were held, as the minutes of January 2, 1827, show that Martin Gaylord had been elected Master, Daniel P. Marshall, Senior Warden, and Roland Adams, Junior Warden. It is a matter of history that, from 1826 to 1835, the Masonic brethren were ostracised, people refused to deal with them, their businesses were ruined, and in many cases Lodges were disbanded and the records and furniture destroyed. Temple Lodge, however, stood firm, meetings were held at least once a month during these exciting times."

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## THE LATE JOHN G. BARKER.

From the *AMERICAN TYLER*, December 1, 1901.

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As I write, there lies dead at his home in Brooklyn, a brother who in many respects was a typical representative of the old-fashioned Freemasons in this city—John G. Barker. For many years—some thirty, I believe—the half-yearly auction sales of Masonic books which his firm conducted made his name known all over the land and especially among those of the brethren who had any love for the literature of Masonry. Such brethren, he used to say with a grim smile, seemed to grow fewer and fewer each year, and as to the brethren in New York who read books—Masonic books—he was wont to aver that they "might be counted on the fingers of both hands and still leave us two or three fingers for additions." For the "bright Masons" of the present day he had nothing but the most contemptuous words, and was ready on all occasions to demonstrate that such burning and shining lights are not Masons at all.

But still it must be admitted that Barker himself was behind the age. His place of business was in a street that was once a Masonic center,



but had long ago lost its pre-eminence in that and in every other respect, except for manufacturing industries. He had a large stock, but it was never displayed properly. When you wanted anything you had to ask for it, and Barker generally had it, no matter how rare a bibliographical treasure it might be. Yet I question if even he had a complete knowledge of all that his stock contained, for human memory has its limitations.

The establishment was not an inviting one. It was not at all tidy; the furnishings were "the remains of former grandeur," and the presence of half a dozen cats did not add to the neatness of things. Three or four chairs were disposed around an old stove, chairs so well seasoned that they could not be destroyed by rough usage, and therein lay their supreme comfort, for you could sit in them as you liked, elevate them to your notion of the fitness of things, and if you so desired tilt your feet on the stove itself at any angle. It was not a handsome spot, the surroundings were venerable and decrepid, yet around that stove more Masonry has been talked and discussed during the past quarter of a century than probably in any other spot in New York outside of our Masonic Hall. Barker himself was a living encyclopedia of local Masonic history, and if his educational training had only been commensurate with the opportunities that came to him and with the facilities his business opened up, he would have been a power in the fraternity. But I judge from his publications that his early education had been limited. For several years he edited and published a Masonic magazine which had more errors on the page—errors in Grammar and in spelling, involved and dense sentences, misquotations and the like—than any publication I ever knew, yet he was never aware of them. His sale catalogues are useless for bibliographical purposes, because of their mistakes in names and dates, yet such errors he never seemed to think amounted to much. But if someone had pointed out to him a misspelled name in one of Albert Pike's publications he would have gloated over it for a month and denounced the ignorance of Pike in the bitterest terms to all and sundry.

In fact, denunciation was his great forte. At times he was wont to denounce everything. The name of Albert Pike used to arouse his ire much as a red flag is said to arouse the dander of a bull and the name of the late Enoch Terry Carson uncorked all the vials of his wrath. Even some of the Grand Masters of his own jurisdiction did not escape his ire, and of some of them the language he used was such as if here repeated might lay The Tyler open to legal proceedings. Of the Grand

Masters of recent years he knew nothing, except John Stewart and Wright D. Pownall, for both of whom he entertained the highest regard, but all the others, since the days of Frank R. Lawrence, were to him little more than names. He admired Grand Master Lawrence's work, or rather the outcome of it, although he did not admire Lawrence's methods, but then Barker was one of those whom Lawrence himself used to denounce as the Past Masters who led us into the mire of debt from which only heroic measures and masterly leadership enabled us to get out.

But in spite of his gift of denunciation, which, as usual, grew more virulent as years crept on, John G. Barker had a kind heart. Many a time have I seen a beggar enter his store, and experience a share of his wrath, winding up with the stern admonition that "this is a place of business and not a bureau of charity," and I always noticed that when the speech was near the close his hand was in his pocket and the suppliant went away satisfied. Once a fellow walked in and solicited a dime, saying that he was a brother of a Lodge in Boston and had tramped the street in search of work until he was played out. Barker, after the customary discourse, gave him the ten cents. "That fellow wants a drink," I said after the scene was over. "Well," said Barker, "what if he does? He asked me for a dime for food and I had the dime to spare. If he lied about it, I have at least done my part." But his kindness of heart showed itself in many other ways. No young brother ever applied to him for a bit of information as to work, or law, or procedure, or history without having the point at issue fully explained, no matter how much of his time it took up, and he would not only give his own views but would back them up with authorities, ransacking his whole store, searching in safes, desks, pigeon-holes and all sorts of corners for the necessary books of data. "Proceedings" of grand lodges were his favorite study, and probably he knew as much of the contents of these as any man living. Now and again he used to talk of editing a volume or two of selections from the valuable contributions to Masonic history which lie buried in these "books which are not books," but he seemed unwilling to undertake the task owing to his advanced years; still he strongly commended it to me as a service which ought to be rendered the fraternity.

Barker was a genuine example of the old school of Masons, as I have said, of the type that prevailed in New York forty years ago. At that time Simons, Holmes, Phillips, Macoy, Sickels, Henry C. Banks, Somer, and Evans were in the height of their usefulness. Grand men,

they were, all of them. Although one or two gave way to the cup which inebriates, they were not drunkards; they were "convivialists," as they used to call themselves, but there is no doubt that their fondness for looking on "the wine when it is red" lowered their standing in the social scale and more or less wrecked their lives. But whether "bon vivants" like Holmes, or prim, devout, hard-working merchants like Evans, they were all men of brains. When Barker was raised in Silentia Lodge in November, 1862, he had known Simons, Holmes, Sickels and most of the rest of these leaders for some years, and he had quite an intimate acquaintance with that apostle of unrest—that most wonderful of ritualists—Henry C. Atwood, who passed away from the storms and distresses and conflicts of this life to, let us hope, a haven of rest above, two months before Barker signed the by-laws and was acknowledged a Master Mason. Still, although he thus dated legitimately in a Masonic sense from 1862, it is difficult to tell when Barker's acquaintance with the craft began. They were not so particular then as now about many matters, and Barker laughingly once told me that his initiating, passing and raising showed him nothing new, as he had "many times seen the whole business before." In fact, he had often tyled a lodge when he was in that state of darkness which our elder brethren stigmatized so eloquently as being that of a "cowan," although not one of them could tell the exact meaning of the word. Neither can any of us of the present twentieth century, for that matter. Of course it was wrong to let a boy act as tyler, but I fancy that if the fact of a non-Mason being tyler had been called in question Simons would have found ample precedent for it in the Scotch system which did not demand in those days—and I don't think makes it obligatory even yet—that the tyler of a lodge must be a member of the fraternity.

For many years Barker was a prominent figure in Grand Lodge circles although the only official appointment he ever held was that of Grand Librarian for some four years. But the library was a small affair in his day, containing little beyond loose numbers of proceedings, and during his tenure of the office he attempted little beyond arranging and completing these. The fact is that he became active in our Grand Lodge circles at a time when a library was hardly likely to be a theme of immediate interest. The first year he attended the Grand Lodge as a representative the purchase of the present site of our hall was announced and then followed the excitement of corner-stone laying, of seeing the building in process of erection, of its dedication, and the long years of doubt, money-raising and even despondency, until Lawrence lifted the

load. It was in these years of financial darkness that Barker was prominent. For the past decade he seemed to take more of a direct interest in Scottish Rite matters than in anything else. He was the secretary and real leader of what we generally speak of here as the Gorman Cerneau council, and he supported its claims to being the genuine article with all the force and vehemence of the old controversial school in which Hyneman and Folger almost to our day carried on the argumentative methods of Lawrence Dermott himself. Into this feature of his career, however, this is not the place or time to enter.

So we will leave him. With all his little oddities, John Barker was a good man, a warm-hearted man, an enthusiastic Mason, a zealous, untiring student, a firm friend. It was somewhat difficult to gain his confidence, but once he gave it it was given unreservedly. By me he will long be missed, for I ever found him one of the most helpful of men, and many and many a long discussion have we had over knotty and disputed points in Masonic story. We did not always agree; sometimes our arguments might seem a little heated, but every such tussle appeared to draw us closer together. "Alas, my brother!"

PETER ROSS.

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## THE LANDMARKS.

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The most interesting news item, or rather the most widely disseminated news item, concerning the craft in the Empire State since the century began—and even for a week or two before—was that concerning the initiation into Freemasonry of Vice-President-elect Theodore Roosevelt. The news was telegraphed for and wide, the political caricaturists got hold of it and their imaginations ran riot in depicting the former chief of the Rough Riders riding all sorts of goats. After the initiation, which we are told took place in the midst of a distinguished gathering, the telegraph wires were again all-busy conveying the news to every paper, and the gentlemen who contribute what they call caricature-cartoons to our daily papers and weekly "comic budgets" were more wondrously imaginative than ever.

I do not know who started all this publicity, but whoever it was committed a very grave offense against good taste, if against nothing

else. A body of men who have had in their ranks Presidents of this nation and a long line of the leaders of the Republic have no reason to go into ecstasies of delight over the advent of a Vice-President-elect, and while the initiation of such a candidate was undoubtedly an event in the history of the Lodge concerned, its interest should have begun and ended there. We are apt at times to forget that Masons meet on the level and we have no more right to make a fuss over candidate Roosevelt than over candidate Smith or candidate Jones. While it might be right and proper to rejoice and wax eloquent over the initiate after he has received his third degree and signed the by-laws, I hold it is certainly wrong to attract public attention to the matter before that consummation. I am a firm believer in Masonry claiming all the publicity possible. I believe that its influence, its power for good, its aims, its aspirations, its accomplishments should be known of all men. I believe that by publicity our hold will be strengthened, our influence widened and deepened, for experience has taught me that—so long as human nature remains as it is—the man who hides his light under a bushel knows little of the world and the world knows little of him. But while I believe in Masonic publicity, I think there are times when we ought to close our doors pretty effectually, and the initiation of a candidate is one of them.

In one of the newspaper skits which the Roosevelt initiation called forth in the papers there was one in which the candidate was made to ask a distinguished brother what were the landmarks of Masonry, and the said distinguished brother replied, "The landmarks! Oh, well yes, the landmarks! Well, yes, let me see, they're the landmarks and they never change." But the candidate pressed the question and the distinguished brother had to confess that he did not know, or rather he had forgotten them. A well known brother of the social variety, who read this interview, cut it out of some paper and showed it to me. After I had read it, he said, "Say, doctor, what are the landmarks, anyhow?"

I was reminded by this question of an incident in which I once figured. Being a Scotchman, and therefore brought up in the Kirk and saturated with the Shorter Catechism in my early years, I was supposed to start out in life properly qualified to guard my own religious beliefs, and if need be to argue the point with any doubters and to convert the heathen. But I was not; and many years after I suggested to a well known Presbyterian minister in this city that it would be a good thing for him to preach a series of sermons on the denominational

fundamentals, and suggested predestination as one theme. I told him I knew what the Shorter Catechism said on that vital question, but it did not go deep enough into the matter to be satisfying, probably because I was not as unquestioning as when I was a boy. The good man accepted my suggestion, and I listened to his discourse on predestination with intense interest and with much profit. So did many others. Up to that time the doctrine of predestination was to me but a name, a shibboleth, but from then on I had a clear idea of its terrible meaning and import. It became to me a religious issue of more significance than any of the isms with which the theological world amuses itself.

So, too, with our landmarks. We hear a good deal about them, and they are thrown up against us in all sorts of ways and from all sorts of quarters, but after all we don't know much about them. We acknowledge them, we revere them, we agree to uphold them, we use them impressively on solemn occasions as glittering and unanswerable generalities—and let it go at that.

So, after all, what are the landmarks? It is difficult exactly to say, for they are so many and so varied. They are like the marriage laws of the United States. In one State a couple are said to be married under certain provisions of the law, but if they cross the border into another State they find they are not married at all and liable to arrest from breaking the moral code. What is a landmark in one Masonic jurisdiction is not regarded as such in another, and it is difficult to keep track of them all and to respect them where they are honored. Many Masonic writers, from Dr. Oliver to the present day, have tried to evolve order out of this chaos, and clear up the landmark question so as to make it plain to all Masons, but such well-meant endeavors have failed. All admit that the landmarks recognized in Masonry should everywhere be the same, but if you suggest to a Pennsylvania brother that he abandon any of his you will be apt to throw him into a fit. Still some practical effort should be made to reduce them to a system. That would be a nice piece of work for an assembly of Grand Masters to deliberate upon, or for the Grand Lodge to appoint special representatives to meet and consider and try to determine. Better, still better, would be a meeting of grand secretaries, for these men would evolve something practical, which I doubt if Grand Masters or Grand Representatives would do. The Grand Masters would be too dignified to get down to business, the representatives would be mainly concerned about having a good time, but our Grand Secretaries would sail in and accom-

plish something which at least would arouse the attention of the craft. I have read somewhere that our Grand Secretaries have a society all by themselves which meets once in each three years, but that they find little to talk about. Now here is a suggestion which if adopted would make their reunions interesting not only to them, but to the craft in America.

When we approach the question of landmarks we are handicapped at the very outset by traditions and errors which have come to us from the fathers of Masonry. The theology of all the Protestant churches during the past century and a half has undergone considerable change and Biblical interpretation is a very different matter now, in many respects, than it was in the eighteenth century. But in Masonry we are still governed by the ideas of Dr. Anderson and the other clerical founders of the modern craft. Dr. George Oliver, who followed them, and who was the first really popular Masonic writer, had much the same degree of Biblical scholarship as had Anderson, and it is the religious interpretation, spiritual and historical, of these men that seemingly governs the craft at the present day. Of this the landmarks question is an instance. Oliver, on the strength of a verse in the Bible, tells us that in Hebrew times a landmark was a boundary stone set up to mark a piece of land, and when once set up it was supposed never to be removed, but remained steadfast in spite of wind and weather, storms, revolutions, wars and all the rest of it, and he held that a Masonic landmark should be equally unchangeable. But our modern Biblical students do not accept the theory of the irremovability of the old Hebrew landmarks and refuse to accord them any more permanence than they would a fence or a boulder. These scholars hold that not only could landmarks be removed or altered as occasion demanded, but were removed and changed around just as often as circumstances made a change desirable. The prohibition in the sacred writings to their removal referred really to their being stolen or carried away with fraudulent intent. So the students of the Bible have got the question of the Hebrew landmarks on an intelligible and sensible basis, but we still cling to the skirts of Anderson and Oliver et al. They said the landmarks were unchangeable, and so say we. They fought shy, however, of clearly defining all our Masonic landmarks, and so do we. Further, they said it would be a crime to change any of them, and we dutifully agree with them, so far as our words go.

Dr. Mackey, in his invaluable "Lexicon," gives us a list of 25 landmarks and solemnly tells us that they can never be changed. "Nothing can be subtracted from them, nothing can be added to them, not the

slightest modification can be made in them." But in spite of this we have at least modified some of the things he lays down in his list. One of his landmarks, for instance, is the inherent right of Grand Masters to make Masons at sight, and that has been "modified" to a very considerable extent. His landmark that a candidate must have been free-born does not hold in England, and I question if any thinking Mason would subscribe to the doctrine that there were Grand Masters, performing functions of that office, before Grand Lodges were invented. Of course, there were men who were called—and called justly—by that official designation, but they were not Freemasons. Then some of the landmarks laid down by Mackey are really the outcome of common sense and would be accepted by men, landmark or no landmark. In New York our constitution practically avoids defining landmarks, but we accept a statement as to what they are which was laid down by one of our now deceased Grand Masters, Joseph D. Evans, one of the most conservative of masters. He reduced them to ten. They are still further verbally condensed as follows:

1. Signs, grips, words, and legend.
2. Belief in God and immortality.
3. An accepted candidate must be a man of lawful age, of good character, "having no maim or defect in his body or mind."
4. Obedience to civil law.
5. No religious or political influence to enter lodges.
6. A Lodge's right to judge for itself as to admission of candidates.
7. Ballot invariably secret.
8. No appeal from decision of Master to the Lodge
9. A Lodge cannot try its Master
10. The prerogative of the Grand Master to preside over every meeting of the craft in his jurisdiction and to exercise the functions of Grand Lodge during its recess.

I would like to make some comment on this and add a little to the whole question, but I find I have already overrun the space allotted to these letters, and may refer to it again.

PETER ROSS, in *The American Tyler*



## THE LEWIS CIRCULAR.

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Issued by the Grand Master in 1862 at the request of M. W., John L. Lewis is so suggestive in its instructions as to the gathering of historical data in Lodges that it is as valuable to-day as when just issued and is deserving of thoughtful study. For that reason it is here preserved :

Office of the Grand Master of Masons of the State of New York,  
January 10th, 1862.

To the Masters, Wardens, and Brethren of the several Lodges in the State of New York :

Brethren: In 1859 the Grand Lodge adopted a report and a series of resolutions in favor of compiling a Masonic history of this State. It is high time that we should proceed in this work. The committee who had the subject in charge very forcibly and truly say, "That every revolving year is carrying away with it, into oblivion, many reminiscences and facts and incidents connected with the past history of Masonry in this State, which if cherished and preserved, will prove a precious legacy to our children and those who come after them." I need hardly mention to you the names of eminent brethren whose lives are still preserved, but have long since passed the period allotted to man. They are passing away, and their memories, their experiences, and the stirring incidents in which they have acted will pass away with them. For the purpose of collecting and collating the materials of this history, the Hon. and M. W. John L. Lewis, Jr., was "solicited to undertake the supervision and control of the same," and the Grand Master was requested, "if he should deem it necessary and expedient," to call to his aid a competent, well-informed Masonic brother in each county and district in the State to whom it shall be given in charge to collate all the interesting facts and incidents that may be possible for him to acquire in his district, and forward the same as soon as possible to the Grand Master.

The M. W. Bro. Lewis has kindly accepted the appointment, and, if the Lodges, or the local historians hereinafter designated, are prompt in forwarding to him the materials for the history, he thinks he will be able to present his report at our Annual Communication in June next.

As to the mode of obtaining these materials, I think it best to enlarge the number of the local historians, by having one appointed for each Lodge, and others still should be appointed for those localities

where Lodges have become extinct and are not revived. On consultation with Bro. Lewis, I think it better to have the materials sent directly to him instead of to myself, as it will save the expense of remailing and facilitate the work. On receipt of this circular, the Lodges will therefore adopt the following plan, viz.:

I. The Master will either act himself as the local historian, or appoint a competent, well-informed Masonic brother for this purpose.

II. Where Lodges have become extinct, the Master of the Lodge nearest to those localities will appoint some brother, resident in or near such locality, to perform this duty.

III. The brethren so appointed will proceed, without delay, to collect and write out as full a history as practicable of his Lodge, and of Masonry in his vicinity, and of important incidents connected with its history, following the plan laid down in the questions hereto appended.

IV. If the duties here imposed are attended to at once, the whole work may be accomplished and the materials placed in the hands of the historian by the time above designated; but, if delayed to "a more convenient season," it will be put off from time to time, and may never be done. It is therefore important that the labor should be commenced at once.

V. By request of the historian, I suggest that the contributions to the history, and the answers to the questions hereto subjoined, be written on letter paper of medium size, turning the leaf over in book form with a margin of an inch wide on the left hand of the first page, and on the right of the second, made by folding the sheets so that they can be conveniently stitched together.

#### QUESTIONS FOR MASONIC HISTORY.

1. Give the name of your Lodge, and the town and county of its location.
2. Give the date of the Lodge dispensation, and the name of the officers and petitioners inserted in it.
3. Give the date of the first meeting and the names of the officers and brethren present.
4. Give the name of the first applicant for degrees.
5. State particularly who received the first degree in your Lodge.
6. Give the date of your warrant, the name of the officers inserted in it, and the number of your Lodge.
7. State whether the name and number of your Lodge has been changed, and if so, when and how.

8. Give the date of the first meeting under the warrant, and what officers and brethren were present.

9. Give the name of the first officers elected, and the date of their election.

10. Give the names of the officers who have been elected in your Lodge since that time, either arranged annually, or in tabular form.

11. Give the names of the brethren who have received degrees in your Lodge, or have been admitted to membership, with the date of each.

12. Give brief biographical sketches of any of your officers or members who have been prominent in public life, or distinguished in any way, Masonically or otherwise.

13. Give a brief account of the prominent events in the history of your Lodge, arranged in chronological order.

14. State whether your Lodge or its members are in possession of any remarkable books, pamphlets, pictures, charts, relics, or other curiosities of a Masonic or historical value; if so, describe them.

15. State whether your Lodge or its members, are in possession of the records of any extinct Lodge; and if so, what Lodge.

16. State whether you have preserved the Annual Transactions, or other Masonic documents, addresses, and circulars sent to you.

17. State whether you have a library, the number of volumes and their value.

18. State the average amount of annual receipts and expenses, and the sum total of such receipts and expenses, other than for charitable purposes.

19. State the average amount paid by your Lodge in each year for charitable purposes, and whether principally to members or their families, or to sojourners and unaffiliated Masons.

20. State whether you own your Lodge-room, and what was the cost value, and the cost value of the Lodge furniture; if you rent—the amount of annual rent.

21. State how many cases of Lodge discipline and Masonic trials you have had, and for what.

22. State whether any of your members have seceded and renounced Masonry; or those in any other Lodge formerly existing in your town; if so, name them.

23. State whether your Lodge stately or occasionally observes the two annual festivals of St. John, and how; give a brief account.

24. State whether your Lodge had any public ceremonies, such as dedication, laying of corner stones, etc., with a brief account of them.

25. State whether you have had any Masonic burials; when and whose.

26. Add any other matter which will be of value in a Masonic history; also any particulars of the history of any extinct Lodge in your vicinity within your knowledge, embracing the foregoing items.

It is proper to state that one of the resolutions provided "that any actual disbursements incurred (by the agents or local historians) were to be paid by this Grand Lodge," still, the expense of paper and postage will be so small in each individual case, that it is hoped no charge will be made to the Grand Lodge therefor. The value of the history of each Lodge, in its being placed in the great history to be published, will, I think, sufficiently compensate the Lodges for bearing this trifling expense themselves.

One of these circulars will be sent to each Lodge; but, if more are needed, they may be procured on addressing the Grand Secretary in New York.

Fraternally yours,

FINLAY M. KING,

Grand Master, Grand Lodge of New York.

Attest:

JAMES M. AUSTIN, Grand Secretary.

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## NOTES CONCERNING BRANT, THE FAMOUS INDIAN CHIEF.

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In Stone's "Life of Brant," we find related the following interesting incident in life of Capt. McKinstry (at whose house the first meeting of Hudson Lodge, N. Y., was held). Capt. McKinstry was an officer in the Revolutionary Army, was engaged in the battle at Bunker Hill, and, during the Canadian campaign, commanded a company at Cedar Keys on the river St. Lawrence, where his command was sharply engaged by a body of Indians under Brant, before whom his troops were several times compelled to retire. Rallying, however, with spirit the Indians were repulsed in turn, and the respected forces were thus successively driven by each other back and forth, according to the doubtful and varying fortunes of the hour, until the Americans were overpowered by numbers and compelled to surrender.

Capt. McKinstry, being wounded, fell by the side of a tree and was taken prisoner by the Indians. He subsequently ascertained that he had been selected by them as a victim, and that the usual preparations had been made for putting him to death by the torture of fire. He remembered to have heard that Brant was a Mason, and, gaining his eye, gave him a proper sign, and thus secured his release and subsequent kind treatment. Through the personal exertions of Brant, in connection with some humane English officers, a sum of money was raised, an ox was given to the Indians and by them roasted in the flames kindled for their gallant prisoner.

Capt. McKinstry never forgot the kindness of Brant. He afterwards became a Colonel, and after a residence of a few years in this city, moved upon a farm in the Manor of Livingston, where he several times entertained Brant as his guest. Brant's last visit was in 1805, when, in company with Col. McKinstry he visited the Lodge in this city, where his presence attracted great attention.

In 1779 Brant saved the life of Mayor Word at the battle of Minisiole under similar circumstances, and also Brother John Maynard, of Farmingham, Mass. The latter had been divested of his clothing prior to execution, but on one of his arms Brant noticed several Masonic emblems in India ink, and this circumstance led to his life being spared.

The following is taken from Miller's Sketches of Hudson, 1862:

"Hudson Lodge, No. 7, may be considered about the oldest 'public institution' in the city with which very nearly from the time of its settlement it has been co-existent. The Society of Quakers only date their organization a short period previous to the Lodge which was in a strong and flourishing condition years before any other church organization than the Quaker had been undertaken, and embraced in its membership most of the prominent citizens of that early day."

# Works by PETER ROSS, LL.D.

Historian of New York Masonic Historical Society,  
etc., etc.

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"Dr. Ross is well known as an erudite and entertaining writer. His work is the result of many years' study and research. For the present it may rank as authoritative, nor is it at all likely to be superseded. The mass of material which he has sifted is immense. He is to be congratulated not only upon his talent as a historian, but as well upon his industry, a quality far rarer in these days of indifferent study."—*The New York Commercial Advertiser*.













R.W.A. PETER ROSS, LL.D.



## R.: W.: PETER ROSS, LL.D.

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Peter Ross, the Scholar; Peter Ross, the Friend, the Brother, is no more; our Brother has obeyed the last summons from the Grand Master above and has gone to his long, his eternal home.

It needs no eulogy to add character or force to what has already been said about our departed Brother, nor to impress more deeply upon our hearts the realization of the great loss we have sustained by his untimely death, by his premature taking off.

"And is he dead?  
Who's glorious mind lifts thine on high,  
To live in hearts we leave behind is not to die."

It is among the sentiments of Masonry to affectionately remember its distinguished workers, and when one is called from labor to eternal rest he is enshrined in the hearts of his Brethren. Brother Ross will be affectionately remembered by all who knew him, and will be remembered by his works by coming generations, and his noble example will be a guide for all Masons in years to come. His kindness of heart, his charity, in speech and acts, his readiness to help, aid and assist a Brother at all times has endeared him to all who came in contact with him, and when his death was announced the news fell like a pall upon the Brethren. Peter Ross is dead, his light is extinguished; toll the funeral bells of the craft, sound the muffled drums of our order, dip the flags of Masonry in honor of a giant in the world of thought and literature who has fallen; a teacher has gone from us forever, and we shall never look upon him again. Pure in heart, charitable to a fault, upright and square in all his dealings, gifted and educated, he was indeed a leader in the world of Masonic thought, a teacher in Israel, a tutor in Masonry. True, our craft will go on in its good work, Masonry will continue in its noble mission, while the Brethren stand to-day with bowed heads and in grief over the loss of Brother Ross; but we will miss him, more especially the Elders of the craft. A bright light is extinguished, but a glorious record is left behind.

Peter Ross was a native of Inverness, Scotland, having been born there on the 11th of January, 1847. He received a good common school English education, and at the age of fourteen became apprenticed to Miles MacPhail, the once famous Established Church publisher in Edinburgh. Here he met and conversed with many of the most brilliant literary minds in Scotland at the time, including Russell, the great editor of the *Scotsman*; Manson, of the *Daily Review*; Phineas Deseret; J. W. Ebsworth;

Dr. Robert Lee; Dr. Bonar, of The Canongate; Dean Ramsay; Dr. Cook, of Haddington; Cosmo Innes; J. Hill Burton, the historian; Dr. McLauchlin, of St. Columbia's; Maclagan, the poet; Sir James Y. Simpson, and many others.

In 1873, along with his wife and brother, John D., he sailed for America, and since that time had resided in New York City, engaged mainly in newspaper and other literary work. A literary man in the truest sense of the word, he had given to the world a number of works of a decidedly valuable character. Among these are the following:

"Life and Works of Sir William Alexander, Earl of Sterling"; "Songs of Scotland," chronologically arranged; "Life of St. Andrew," "The Book of Scotia Lodge," "Scotland and the Scots," "The Scot in America," "Kingcraft in Scotland," "A History of Freemasonry," "A History of Long Island"; besides two or three hundred short sketches on Scottish Masonic, Historical and other subjects. Previous to his illness he was busy with a History of New Jersey.

In appreciation of his valuable work in connection with Scottish literature in the United States, an American College in 1896 conferred upon him the degree of LL. D.

He was made a Mason in Thistle and Rose Lodge No. 72, Glasgow, and, shortly after his arrival in New York, affiliated with Scotia Lodge No. 634. Here he filled several offices, and was Master for two years. As a Mason he was highly esteemed by the entire fraternity, and his death will be keenly felt in Masonic circles all over the country. He was Grand Historian of the Grand Lodge and Grand Representative to the Grand Lodge of Maryland. Masonry was more than a name to him. He believed and acted according to its principles and teachings. He was a member of Zetland Chapter No. 141, of York Commandery No. 55, and the bodies of the Ancient Accepted Scottish Rite of this city. Was Master of Scotia Lodge in 1885 and 1886, and its Treasurer from then until his death.

Upon a visit, in 1893, to his native country, he was elected an honorary member of Canongate Kilwinning Lodge No. 2, of which Robert Burns was a member, and in which he was crowned with laurel and proclaimed poet laureate. Brother Ross was prominent in all of the Scottish Societies in this city, and was as well known among the Scots throughout the country as any man in it. He was for eighteen years Secretary of the North American Association of Caledonian Clubs. He was also a member of Typographical Union No. 6. He belonged to the St. Andrews Society of New York, the Burns Society of the State of New York, Clan MacDonald No. 33, O. S. C., Brooklyn, The Long Island Historical Society, etc.

Peter was always proud of his nationality. No one ever required to be told that he was a native of Scotland. He had an intense love for Scotsmen and for everything pertaining to Scotland. His writings in this respect alone entitle him to an enduring fame among historical writers. He possessed a warm, generous, honest heart; was a God-fearing, Christian man; a lover of temperance, and for many years an active worker in the temperance ranks. He gave freely of his time and means to charity, and many a widow and orphan weeps with us to-day and blesses his memory. As he once wrote of another, may appropriately now be said of himself :

“God rest him! Now his work is o’er,  
On his fair fame there’s ne’er a blot.  
He acted well life’s various parts,  
And loved to help a brother Scot.”

Peter Ross is dead, but his works and his good name will be revered and fondly cherished for generations to come.

R. W. Brother Ross died Monday, June 2, and was buried in Greenwood Cemetery on June 5. The Masonic services were held in the Grand Lodge Room, Masonic Hall, under the auspices of Scotia Lodge No. 634, and in the presence of a large concourse of Brethren and friends who had come from far and near to pay the last sad tribute of respect to the dear departed. Even far-off Canada was represented by M. W. J. Ross Robertson, Past Grand Master of the Grand Lodge of Canada. Many of the present and past Grand Lodge officers of New York were in attendance, among them M. W. John Stewart, who, in a few brief remarks, dwelt upon the upright character and lovable disposition of Brother Ross.

The week after the funeral Brother John Stewart, the President of the Masonic Historical Society of New York, caused the following notice to be issued :

THE MASONIC HISTORICAL SOCIETY OF NEW YORK.  
June 14th, 1902.

Dear Sir and Brother:

A meeting of the Masonic Historical Society will be held Saturday, 21st inst., at 8 o'clock P. M., in Masonic Hall.

IN MEMORY OF  
R. W. Peter ROSS, LL.D.  
OUR HISTORIAN

E. LOEWENSTEIN,  
*Secretary.*

JOHN STEWART,  
*President.*

The meeting was accordingly held on the designated date in the Composite Room, Masonic Hall. There was an unusually large attendance, and rarely had gathered in the Temple, or had a service been held there more earnest or more sincere than was the gathering of the Brethren assembled in memory of "Our Historian," our dear Peter Ross. Everybody present seemed impressed with the solemnity of the occasion and a feeling of sadness, a mournful feeling permeated the assembly. The President, Brother John Stewart, called the Brethren to order and stated the object of this great gathering in a very impressive address, part of which only is embodied in this report. He said:

"The philosopher will reason that death is simply the consummation of a brief existence in this world which we call life, the end quite as natural as the beginning, and should excite neither joy nor sorrow. While we are in accord with philosophical reasoning we gather from the life of our friend such characteristics he may have possessed which won our admiration and we rejoice because of his life and mourn because of its termination. In the death of Brother Peter Ross the craft has lost its most able exponent. Some of us have lost one of our dearest friends, and the world of literature one of its brightest and most gifted students.

"It was my great good fortune to have won the friendship of Brother Ross, and I valued that friendship beyond expression—his gentle, kindly nature won my heart; his store of knowledge was great and interesting. Intellectual and reasonable, he was a most agreeable companion, quick to learn and wise to know, yet he never presumed or displayed his knowledge; modest to a fault, willing to give freely of what he possessed, the friendship of such a man was valuable indeed. I had the honor to appoint Brother Ross the Historian of the Grand Lodge. How well he performed his duty is a matter of record in the minutes of the craft in New York. That he was a capable historian is made manifest by his re-appointment by succeeding Grand Masters. Indeed, it would have been a difficult task to have secured his peer, and it may be a long time before we look upon his like again. We might well exclaim, 'How hath the mighty fallen!' The memory of his many virtues, his usefulness, his unselfish devotion to Masonry, his lovable disposition will long remain with those who knew him. Peace to his ashes! We bid him a long farewell. He sleeps 'neath the shadow of the clouds in the windowless palace of death. Around his grave we will plant the symbols of sympathy which take away its gloom, so that with returning spring the soft wind that breathes will be like unto the voice of God reminding us that this night of death will pass away and that the bright morning of life will surely come."

Brother Alexander S. Bacon paid his tribute to the departed Brother in the following eloquent words:

"Dr. Ross is not dead; his body lies, indeed, cold and inanimate, but the spirit has but returned to the Creator. His true self has only been graduated from the harsh school of earth into the peaceful uni-



versity of the All Wise. He will live on in the works he has left behind; his influence will never die. His term of study in the earth-school was less than the allotted three score years and ten; it was shortened by study over hours. To gain wisdom, and preserve it in books for the benefit of his fellow men, was one of the chief aims of this strong, vigorous, aimable and beautiful life. The world said he was without ambition. His quiet and lovable ways were such as to lend truth to this impression to those who look upon ambition as a harsh struggle to obtain a preference at the expense of one's fellow men. He *was* ambitious. Above all, he was ambitious to be wise and to be just; and now he has obtained his goal; he *now* knows all things. He has gone to that blessed immortality where the All Wise One reigns in peace.

"Yesterday we called him wise and honored him for his attainments; yet he wrote in the ignorance of earth's limitations. To-day he rejoices in wisdom unlimited.

"Astronomy teaches that the moon revolves about the earth, the earth about the sun, and the sun about still another sun in the remote distance, and who shall say where, in the infinity of space, the sequence ends? Where is the grand central spot where our God of Love sits enthroned as the God of Power? *We* guess; Brother Ross *knows*. And to him, what infinite joy in the possession of infinite knowledge.

"Dr. Ross was the Nestor of this, the largest Masonic jurisdiction of the world. His great industry, his deep learning, his marked modesty, kindness and lovable disposition, endeared him to all. No one was jealous of his superior gifts, and this meeting is a just tribute to a fraternal appreciation of a beautiful and useful life that was put out, as we think, only too soon in his endeavors to do too much.

"Your life and mine are better because *he* lived. His influence will continue to generations yet unborn, and his greatest monument will be the hallowed recollections engraved upon the hearts of his friends. The moral lessons taught in the beautiful Masonic ritual became a part of his life. They were so thoroughly assimilated that he enacted them uncsciously. He *lived* Masonry, while so many merely *profess* it. His wide knowledge of the history and traditions of Masonry aided him in a just appreciation of its teachings, yet, unfortunately, we, who merely receive the teachings and believe and act upon them, may, with God's help, develop as symmetrical a character as he—virtue is not a monopoly of the wise. Dr. Ross rejoiced more in a conscience at peace with his Creator, than in amassing wealth. He believed with the poet that:

"The purest treasure mortal times afford  
Is spotless reputation; that away,  
Men are but gilded loam, or painted clay.  
A jewel in a ten times barr'd-up chest  
Is a bold spirit in a loyal breast.  
Mine honor is my life; both grow in one:  
Take honor from me, and my life is done:  
Then, dear my liege, mine honor let me try;  
In that, I live, and for that will I die."

The Master of Scotia Lodge, W. Brother Samuel J. McDonald, when called upon said that Brother Ross, having been a member of his own immediate Masonic family, he felt deeply grateful for this memorial service of the Masonic Historical Society. He would not attempt to make any remarks in the presence of all these distinguished Brethren, but desired to express his thanks and the thanks of the members of Scotia Lodge No. 634 for the many kind words said of Brother Ross and for the dignified and impressive memorial meeting held in honor of the loved and revered son of Scotia Lodge.

Brother Claudius F. Beatty said in part :

“Mr. President and Brethren of the Masonic Historical Society of New York.—I am pleased to have the opportunity to say a few words in kindest remembrance of our deceased friend and Brother, R. W. Brother Peter Ross, and I am pleased to endorse every word that has been said by the two distinguished and eloquent speakers who have just spoken. As you know, Brethren, I am not a speaker, and if ever there was an occasion to regret my ability to make a speech it is this, for our deceased Brother was an old and true friend of mine. I have known him for about ten years, and during that time he was always the same to me, of genial disposition and true manly characteristic, and one who was ever ready to aid and assist his brother Mason in obtaining all the information pertaining to the origin and history of our glorious institution from its earliest inception to the present day. But, Mr. President, all that I could say now would be only a reiteration of what you have so eloquently and feelingly said of our Brother Ross, and I am sure that every member of this Society who knew him through his writings in the history of our Grand Lodge will sadly regret his untimely taking away in the noonday of his usefulness and will exclaim with me, ‘Alas! My Brother!’ ”

The remarks of Brother C. Victor Twiss were as follows :

“It was not my privilege to be intimately acquainted with R. W. Brother Ross. It *was* my good fortune to feel the charm of his presence on more than one occasion, and I can, in some degree, appreciate how delightful must have been the companionship of this single hearted man, to those more fortunate than myself.

“To his friends he was ever true and steadfast ; to his acquaintances, courteous and forbearing ; to all mankind, a lover of the race. No better example of our beloved fraternity has lived among those of the present generation.

“The traits of character which impressed me the most, in my brief acquaintance with Brother Ross, was his sincerity of purpose and his desire to be very accurate in all his statements. Any Brother who reads Brother Ross’ History of Freemasonry will be impressed by the painstaking character of that work. The most extensive research and verification

of statement is everywhere manifest in that important volume. The lover of authentic information relating to the history of the craft will find there the authenticity he desires. One can rest assured that the matter contained therein is as near the truth as the limitations of fallible man will permit. I know, personally, that he took infinite pains to verify the statements contained in this monumental work.

"In the death of Brother Ross, our noble craft has met with a loss almost irreparable.

"Let this Masonic Historical Society, in part the creation of Brother Ross' enthusiastic endeavor, cherish his memory, and may the example of his life live in our hearts, and incite us to do our work with the same degree of faithfulness he exhibited."

Several other Brethren made brief remarks, all in the same strain, all expressing their regret and sorrow at our loss, and all spoke in full praise of the able and amiable Brother Ross. Among the excellent thoughts<sup>1</sup> expressed the following are worthy of being recalled here:

"I am asked to say something in commendation of a brother. What can be added to the sweet words already a true and sincere tribute paid Brother Ross by his loving brother in the presence of death, what can poor mortal say? We stand by the bedside of a sick child, or dying parent; we watch with a the ominous look of the physician, and feel lost at our littleness; we see the increasing stoop of our dear one, see the gradual spread of pallor on the face of our loved one, and we stand amazed at our utter helplessness; but when a dear friend is stricken down, is taken from us in the very prime of life, in the very zenith of his manhood and his usefulness, we stand appalled at our nothingness, at our absolute nothingness!

"And yet, and yet, we must bow to the will of the Almighty Power, call him the Supreme Being, call him our God, call him Allah, or Jehovah—we must submit to this all-powerful will, and bow in humble and silent obedience to the inevitable; and whatever hope we may have of meeting our friends in a glorious hereafter, must be strengthened here and now by a faith in that immortality which is so impressively taught in the ceremonies of our ancient Craft."

"Death has stamped the word 'Finis' upon the life of our Brother. Death makes no distinction how many chapters are contained in our lives. Whether it closes at the end of the first chapter or twenty, or two, three or four scores, his summons ends the book. But with all his power and authority there is one thing he cannot stop or prevent—he cannot stop the gentle whispers of the survivors, the sweet expressions of love and regret of those left behind. Death may unfurl his black banner, but we can still listen to the expressed thoughts our memory calls up on behalf of our loved ones; he cannot seal the lips or the thoughts that issue forth, a tribute of love to our dear friends."

"Many of you may, like our Brother Ross, have crossed the ocean to come to this great land of Liberty and Freedom. You have left your homes and dear ones behind. You may never see them again, yet the post-man comes and taps, taps, taps at your window and brings you tidings from your loved ones. So will the memory of our dear departed, the recollection of our Brother, tap, tap, at the wall of our heart, at the window of our mind and bring tidings from him who has gone, conjure up his open countenance and his good qualities and, above all, his good deeds."

"How many of us have had occasion to mourn the loss of some one dear to us, and after they had gone we gaze upon their picture, gaze upon it until we imagine the lips part. We think we see the eyes open and again sparkle with animation. We imagine we hear again the sweet voice of the loved one. We detect ourself talking to the picture. Aye! only a picture, yet it is soothing to us to have even the privilege to conjure up the past in mind and thought live over the scenes of old and hear the echoes

Peter Ross,

the two distinguish

you know, Brethren called the King of Terror, the Dread Messenger. to regret my abode. Death is the Messenger of God, the Servant of the was an old and sends him to us and we obey the summons and go years, and our mansion."

situation and

and a resident called up the Brethren, who remained standing for some

minutes in silent contemplation, the ancient mourning (muffled) battery for the dead was given, and at the sound of the gavel the President declared the meeting closed.

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Note: This book was compiled and prepared for the press by the late Brother Ross before he was taken seriously ill. I called on him several times during his sickness and talked with him about the matter contained in this book, but all the undersigned had to do with this publication was to "put it in shape" and see to some of the minor details of printing, binding, issuing and distributing.

At the request of Brother John Stewart, President of the Masonic Historical Society, I added a short sketch of the life of Brother Ross, of his death and burial, and also an account of the memorial meeting held in his honor by this Society.

E. LOEWENSTEIN, *Secretary.*













